

THE CONGREGATIONALIST

Boston Thursday 23 February 1899

HE CAME UNTO HIMSELF

THE wilted bushes do mock my bellow sides—
The barlot's laugh is drowned in drunken sleep;
My doubt if love exists derides
The faith that will persistent creep.
I came unto myself! Long leagues lay steep
Between me and that brother I despised,
Whose acquiescent love of sheep
Won the sweet flocks I never prized.
Long leagues to go! Already I am there—
For come unto myself, my father's breath
Burns hot upon my breast as did he bear
Me from the rot of shameful death.
Not by the rioting of shrunken years,
Not by the deeds of open blame—
Shall I be judged—but through glad tears
As in Hope's vision swift I came
Unto myself!

So weak of will and knees,
Spent with excess, I may not reach his fold
Or hear, save as I hear them now, the seas
That wash our distant mountains bold.
Yet I am there! I see the stricken face
My wandering has blanched; I will arise!
And seek the prodigal's embrace
That in love's own far country lies!

Written for *The Congregationalist* by
MARTHA GILBERT DICKINSON

IAN MACLAREN

Author of "The Bonnie Brier Bush," and the most famous of all Scottish writers, will visit Boston for two days on his way to the Pacific coast. He will speak as follows in

TREMONT TEMPLE

MONDAY AFTERNOON, MARCH 6, "The Place of the Minister in Scotch Life," with readings from the life of Dr. Davidson, parish minister of Drumtochty.

MONDAY EVENING, "The Face of the Master," with 60 illustrations by lantern, showing the face of Christ as pictured by great masters.

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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Theological Seminaries

Andover

Dr. G. F. Moore has been seminary preacher this month.—The Old Testament seminar with Dr. Moore has taken as a new subject The Legislation of the Old Testament.—At the literary seminar, Monday night, D. E. Burnham read from Edwin Arnold.—The study of the book of Romans with Dr. Ryder has been elected almost without exception by members of the two upper classes.—The Andover Guild lately conferred with the trustees of the Memorial Hall Public Library with reference to the opening of the reading-room for working people Sunday afternoons and evenings. The library committee has cordially voted to carry out this plan.—Rev. D. L. Yale is in Maine giving a course of lectures on Jerusalem.—Mr. A. C. Furbush has read a paper on The Relation of St. Paul's Conception of the Church to Christ's Conception of the Kingdom of God. An interesting discussion followed on What Do We Mean by the Church Invisible?—President Harris is lecturing on the doctrine of the Trinity.—Recent lecturers have been: Mrs. Helen Campbell, Miss Emily Wheeler from Turkey, and Polk Miller in Virginia Stories.

Hartford

Mr. L. D. Wishard, recently appointed by the A. B. C. F. M. to superintend its "forward movement," was at the seminary last week, and talked with the men who are planning to enter the mission field concerning their future work and its possibilities.—Dr. Lyman Whiting addressed the students last Friday evening upon Mission in History.—At the theological seminar with Dr. Hartranft last Tuesday the doctrine of the person of Christ was discussed.—The annual banquet of the Students' Association was held last Wednesday evening, with the faculty and their wives as invited guests. For the faculty President Hartranft and Professors Walker and Paton responded to toasts appropriate to the day; and for the students Messrs. Gaylord, Schmaonion, Ballou and Snow. Mr. E. F. Sanderson, president of the Students' Association, acted as toastmaster.

Yale

The True Function of the Minister was the subject of a lecture before the Leonard Bacon Club by Dr. R. S. MacArthur of New York. It was chiefly a protest against modern Biblical criticism. The club debate was on the question, That our standing army should be increased to 100,000 men.—Among other special lectures was Professor Hoppin's on The Bourges Cathedral, and Professor Lounsbury's on Modern Rome.—At the Semitic and Biblical Club Dr. H. W. Dunning discussed The Bible and the Versions, and Rev. A. M. Hall The Messianic Ideas in the Pre-exilic Prophecies.

Oberlin

A fire started last week in one of the rooms of Council Hall, but was discovered before it had made much headway.—Owing to Prof. G. F. Wright's prospective absence in Asia next year, President Barrows will take charge of the course in comparative religions. He is a well-known specialist in this department, and will doubtless retain the course.—The Seniors have finished the presentation of their "life histories" in their fellowship meeting, and will devote several evenings to the consideration of their "personal ideals."—The Y. M. C. A. constitution has been thoroughly revised.—W. F. De Berry preaches alternate Sundays at Painesville and Cleveland.

Chicago

The Thursday afternoon conference was addressed Feb. 9 by Rev. C. E. Wyckoff of Irvington, N. J., secretary of the Brotherhood of Andrew and Philip, on Soul winning Brotherhood of Men for Men.—Feb. 7 Mr. H. W. Gates, librarian of the seminary, gave a lecture in the chapel, with stereopticon views, on Manuscripts of the Scriptures.

Professor Park at Ninety

A reprint of Rev. C. C. Carpenter's charming reminiscence article, which appeared in *The Congregationalist* of Jan. 5, with a characteristic full-page PORTRAIT of Professor Park in his study.

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- No. 36. A Service of Praise for Palm Sunday.
- No. 9. A Service for Passiontide.
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AND BOSTON RECORDER

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Cash on hand and in Bank	1,510,090.17
Loans on bond and mortgage, real estate	5,785,993.99
Interest accrued but not due	261,379.62
Loans on collateral security	1,182,327.64
Loans on this company's Policies	1,178,489.24
Deferred Life Premiums	324,697.95
Premiums due and unreported on Life Policies	261,120.97
United States Bonds	14,000.00
State, county, and municipal bonds	3,614,032.58
Railroad stocks and bonds	6,658,373.37
Bank stocks	1,066,172.50
Other stocks and bonds	1,462,300.00
Total Assets	\$35,315,442.46
LIABILITIES.	
Reserve, 4 per cent., Life Department	\$18,007,596.00
Reserve for Re-insurance, Accident Dep't.	1,399,372.80
Present value Installment Life Policies	507,044.00
Reserve for Claims resisted for Employers	430,101.55
Losses in process of adjustment	220,243.33
Life Premiums paid in advance	35,207.68
Special Reserve for unpaid taxes, rents, etc.	100,000.00
Special Reserve, Liability Department	100,000.00
Reserve for anticipated change in rate of interest	400,000.00
Total Liabilities	\$21,209,625.36
Excess Security to Policy-holders	\$4,105,817.10
Surplus to Stock holders	\$3,105,817.10

STATISTICS TO DATE.

LIFE DEPARTMENT.	
Life Insurance in force	\$97,352,921.00
New Life Insurance written in 1898	16,087,551.00
Insurance on installment plan of commuted value.	
Returned to Policy-holders in 1898	1,382,066.95
Returned to Policy-holders since 1864	14,533,359.52
ACCIDENT DEPARTMENT.	
Number Accident Claims paid in 1898	16,260
Whole number Accident Claims paid	33,250
Returned to Policy-holders in 1898	\$ 1,254,509.81
Returned to Policy-holders since 1864	\$2,464,509.75
Totals.	
Returned to Policy-holders in 1898	\$ 2,636,509.76
Returned to Policy-holders since 1864	\$6,998,869.27

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THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 23 February 1899

Number 8

To Our Contributors

We do not return manuscripts unless, when received, stamps are found with them. We do not undertake to notify those who offer to send stamps for return of their manuscripts, if rejected.

Our declination of a manuscript does not imply that it is not valuable. We receive many more than we can use, especially on theological, historical and denominational themes.

Manuscripts accepted are often of necessity held for some time before they can be used. Some good articles have been waiting in our safe for years.

We pay for accepted unsolicited manuscripts when they are published.

We do not pay for sermons, papers which have been read in public or which have already been printed, nor for letters used in Readers' Forum.

It is not honorable to send the same articles to two or more publications unaccompanied by information to that effect.

The effort to save paper by writing in close lines, in small letters and on both sides of the sheet is worse than wasted. Such communications usually slip unread into the wastebasket.

We do not acknowledge the receipt of manuscripts unless requested, with directed and stamped envelope inclosed.

Articles which range in length from 500 to 1,200 words, and which treat some vital subject in a direct and graphic way, are most likely to prove acceptable.

Articles or news designed for immediate insertion should reach us not later than Monday morning.

Those who send manuscripts to *The Congregationalist* are expected to comply with these conditions.

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The Better Side of the Winter's Wrath

During such an exceptional period of cold and storm as that through which we have just passed the providential bearings do not lie on the surface. But over against the widespread distress on land and sea we ought to place those exhibitions of fidelity, self-sacrifice and heroism which such a rigorous season never fails to bring to view. In the presence of suffering the spirit of kindness and brotherliness, too often latent in times of prosperity, blossoms out in unexpected places. Few of us realize, for example, how much neighborliness there is in the homes of the very poor. To give to others out of one's abundance is not the same as to share one's fuel and provision when the supply at the start is but scanty. These are times, too, when we appreciate the fidelity of policemen, postmen, firemen and other public servants. We trust that one outcome of this recent inclement weather, so far as Boston is concerned, will be such an agitation in behalf of vested

platforms for motormen that the bill now before the legislators may speedily become a law. To expose hundreds of men to the bitter blast because human labor can be obtained more cheaply than glass is to do violence to the growing feeling of brotherhood that is abroad in the world.

A Triumphant Death

Two weeks ago we published the announcement of the death of Dr. C. A. Berry of Wolverhampton, Eng., with an appreciative sketch of him by his friend, Dr. Reuben Thomas. The English papers of last week brought particulars of Dr. Berry's death. Notwithstanding the continued warnings he was receiving from a disease of the heart, he had resumed work under such pressure as always comes to a minister in such demand as he was. He wrote to the papers to beg that he might not be asked to undertake extra service and saying, "I am allowed the luxury of a little work only because it ministers to contentment and hope, and what little work I can manage is all due to the church which has prayed and waited for me with a love beyond repayment." He preached on Sunday, Jan. 29, on Monday was compelled by a severe attack to withdraw from a public meeting in the Town Hall in support of a library scheme, on Tuesday morning married a couple in his own church, then drove in a cab to a chapel in a neighboring town, where he delivered a tender and eloquent address at the funeral of his friend and family physician. At its close he invited the congregation to join with him in prayer. After uttering a few sentences he fell backward on the platform and died instantly. He died probably as he would have chosen to die. Among his last words, before he began to pray, were these: "Death is but a mockery and a pretense. It is life that triumphs." He longed that they all might learn "to put under their feet shibboleths of creed and party, and live a big, broad, beautiful life, like Christ lived, like this servant of Christ lived, that so when their hand, however skilled, lost its cunning, and their tongues, however eloquent, were forever silenced in death, their spirits might know as they left this earthly tenement that they had the most priceless heritage of all—the honor of God, the love of man, the benediction of the poor and the little ones."

The Secret of His Influence

America had no warmer friend in England than Dr. Berry. Our United States consul at Birmingham, Mr. George F. Parker, does not speak too strongly when, in a letter to the *Daily Gazette* of that city, he says: "Dr. Berry knew my own country better than any other Englishman with whom, during many years of wide acquaintance, I have been thrown into contact. He understood its people

their lives and aims, and the institutions with which they are surrounded. He expected much of them, and to him, perhaps, more than to almost any other Englishman of his day, was the power given to promote a real understanding, not only between England and America, but between all those round the world who speak a common language. International good will has never lost a more faithful friend or a more candid, honest critic." As we read such words as well as the tributes to Dr. Berry in the English journals, we realize better than ever the worth and the far-reaching service of this comparatively brief life. One secret of his grip on men was that he spared not himself. If he had he would have lived longer, temporarily speaking, but not when eternity is considered. His very abandon of unselfishness, his exuberance of joy and beneficence, made him beloved, just as did the self forgetfulness and self-expenditure of Phillips Brooks and Henry Drummond. They all died prematurely, from the merely human point of view. They all said "Yea" when a call from the humblest man came to their ear asking for comfort and aid, and they all live because they were loved—not admired solely or respected—but loved.

Welcomed to Congregational Fellowship

Interest was added to the meeting of the Hampshire Association in Northampton, Mass., on Feb. 7, by the reception into its membership of Dr. Henry Preserved Smith, professor of Biblical history and interpretation of Amherst College. Since his deposition from the Presbyterian ministry for heresy, Dr. Smith has been content to abstain from the exercise of special ministerial functions, but having come into fellowship with the Congregational ministry of his vicinity he will resume such functions as a Congregationalist. The faculty and students of Amherst, who have greatly enjoyed his scholarly and spiritual preaching and to whom he has much endeared himself by the graces of his conduct and conversation, will now be gratified in receiving the sacrament at his hands and in feeling that he is no longer without the fold. Dr. Smith was welcomed by the Hampshire ministers without any show of special interest in his "heretical" views. They have come to know the man, and they could hardly fail to open their arms to him as to a brother beloved. We also know and honor him, and gladly join with the Hampshire Association in welcoming him into the ministry of Congregational churches.

Free Churches and the Establishment in England

The second number of the Free Church Handbook, the one for 1899, is just out. It gives the official figures of communicants

in Protestant churches in England and Wales. In the Episcopal, which is the Established Church, the number is 1,886,069, and in the Free churches 1,897,176. Of the latter, the five Methodist bodies have a membership of 994,250, the Congregationalists 415,072, Baptists 333,518, Presbyterians 71,444, the remainder being distributed among several small denominations, such as the Friends, Moravians and independent churches. The net gain in the Established Church last year was 45,708, and of the Evangelical Free churches 47,526. The latter are brought into such close relations with one another by their united resistance to the claims and privileges of the Established Church that they are in effect one body, their unity being voluntary, while the unity of the Established Church is compulsory under the control of bishops and of the state. The Free churches have until recently been unwilling to publish statistics of their membership, but now that they find themselves in the majority they announce their numbers with confidence. Perhaps the greatest significance of the figures lies in the fact that their Sunday school membership is very much larger than that of the Established Church. As the Free churches come into full consciousness of their power in a country which is practically as free as ours, it is hardly probable that they will continue to allow another branch of the Protestant Church to appropriate powers and privileges from the state which are denied to them.

The President's Policy

The President's visit to Boston last week will be memorable in the history of our country, for it is marked by the first explicit statement of his mind and purpose concerning the Philippine Islands. He has been charged with having determined on policies which he has not stated and with assuming authority which he has not claimed. But from this time no one need be in doubt as to the President's views concerning our obligations and opportunities in our new possessions. The problems we face as a nation have been brought on us, he says, by "the evolution of events which no man could control." The question we had to decide was "either Spain or the United States in the Philippines. The other suggestions—first, that they should be tossed into the arena of contention for the strife of nations, or, second, be left to the anarchy and chaos of no protectorate at all—were too shameful to be considered."

There is universal agreement that the islands should not be turned back to Spain. Therefore, they are on our hands; and "to that great trust, under the providence of God and in the name of human progress and civilization, we are committed. It is a trust we have not sought; it is a trust from which we will not flinch." Our first business in fulfilling this trust is to establish peace and order. Till that is accomplished we cannot decide on the form of government best suited to the Philippines. We cannot discuss this question with those whom we have liberated while they are shooting their rescuers.

This is, in advance, the President's answer to the criticism made on his address, that it does not declare a definite purpose

to establish an independent Philippine republic. But he cannot be accused of evading a direct question on that subject. He says, "I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being." Those who assume to know what that form of government is either have not attempted to outline it, or have not succeeded in so formulating it as to convince the President or the country that they have the requisite data to warrant an announcement of a purpose to establish it in the islands. Before the ratification of the treaty the Administration could only do its best to preserve peace and protect life and property. But its attitude toward the Philippines plainly showed that "our concern was not for territory or trade or empire, but for the people whose interests and destiny, without our willing it, had been put into our hands." The treaty, now ratified by the Senate, "commits the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their American emancipators." When that treaty shall be ratified by Spain, "Congress will have the power, and I am sure the purpose, to do what in good morals is right and just and humane for these peoples in distant seas." Meanwhile the task before the President is plainly stated: "Until Congress shall direct otherwise, it will be the duty of the Executive to possess and hold the Philippines, giving to the people thereof peace and order and beneficent government, affording them every opportunity to prosecute their lawful pursuits, encouraging them in thrift and industry, making them feel and know that we are their friends, not their enemies, that their good is our aim, that their welfare is our welfare, but that neither their aspirations nor ours can be realized until our authority is acknowledged and unquestioned."

We have thus outlined the President's policy, mainly from his own words. They were spoken with evident depth of feeling and moral earnestness, which command our profound respect and evoke our hearty sympathy. They are the words of a noble-hearted Christian statesman, who has proved himself worthy to stand at the head of this great republic. We believe that they represent the disposition, the faith and the purpose of the people of the whole nation. The enthusiasm which these words called forth in that great meeting in Mechanics' Hall will be reduplicated throughout the land. They will carry to those distant islands assurance of the honorable and high intentions of the United States which will hasten toward its end the foolish and vain resistance of the natives to those who are sacrificing precious lives in order to promote the civilization and prosperity of peoples for whom unsought responsibilities have been laid on us.

As to imperialism, about whose perils so much has been said, so far as the President is concerned the danger is unreal. His assurance is positive and complete: "No imperial designs lurk in the American mind. They are alien to American sentiment, thought and purpose. Our priceless principles undergo no change

under a tropical sun. They go with the flag.

"Why read ye not the changeless truth,
The free can conquer but to save?"

The Inertia of the Snow

Whoever loves the snow has had abundant sources of enjoyment in the last two weeks, but to the average man who travels by train or electric car and has no love for wallowing the recent storm has been anything but a delight. It has been, indeed, in its effect upon the business of life, an exaggerated instance of the power of inertia and of the labor that must be spent in merely getting things to rights after disturbance. If any one who had the snow problem to handle made advances in his ordinary work he may congratulate himself—most of us are happy in thinking that we have succeeded in getting back where we were when the storm began without too great expenditure either of money, time or temper.

Every great snowfall presents us with a little installment of our ancestors' task of subduing the earth. We are so accustomed to take the result of their labors, in settled roads and ordered ways, for granted, as if it had been always so with the world, that perhaps it may be for our moral improvement to be set face to face with a trackless and wildly disordered environment and to be compelled to dig our way back to order and convenience. The child who, standing on his father's shoulders, congratulates himself that he is tall enough to see over the heads of the crowd may be less self-conceited if for a moment he is set upon the ground again to remember that he is only a child. We are so dependent on time-tables and the established punctuality of business that a day when trains run at the wind's will and the inertia of snowdrifts affects the social relations of a dozen States may serve to moderate our conviction of the supremacy and infallibility of civilization. At such a time, indeed, in the intervals of his vexation, one cannot help suspecting that the powers of the storm are laughing at the impotence of man.

It is man, however, who laughs last. Sooner or later the paths are re-established, the wires restrung, the trains begin to run on time again. The storm goes by, but the forces of social life plod on, regaining and enlarging their hold upon the resources of the earth. A few photographs and descriptions of drifted streets, a few traditions of wind violence and snow heaping, some bills to pay for materials and work, some lives broken by illness, a few new-made graves—and the wild days pass into history as the great storm of 1899.

Yet, after all, this triumph of man's industry over the destruction of the wind and the inertia of the drift belongs to the least satisfactory department of our over-coming. Its result is not to bring us forward, but to replace us where we stood before the check or overthrow of the storm. In this view of it the disaster is real, for it involves the loss of man's chief treasure—time. The hours that might have been counted for progress only serve to retrace the lost part of an already traveled path. In this respect work that follows the snowfall belongs with much of the necessary, but unsatis-

factory, work of the world. Such is the work that follows repentance—seeking to regain lost ground of strength and self-respect. Such is the tedious and discouraging work of the pastor who comes into a church which has been swept by quarrels, and finds the ways of progress everywhere drifted full of hates and prejudices and the contempt of those who are without for the mutual bitterness of Christians. How many hours we all spend in trying to undo the mistakes and follies of ourselves and others! How often is the door of progress barred by drifts of misunderstanding, which must be cleared away before a single onward step can be attempted! It is necessary work and has its own reward. There is, perhaps, no better training for patience, but most of us will agree that lessons in patience are hardest of all to learn.

These moral snowstorms of malice and misunderstanding would not be troublesome if the winter of indifference never came. It is the cold that makes the back-breaking inertia of the snow. Warm summer rains run fast enough to find the sea. The drift is a mass of frozen particles. It yields faster to warmth of sun than to the lifting of the shovel. Therefore the wise man digs away enough to give him room to work and leaves the rest to time and the persuading sun. These thankless tasks of clearing up and clearing out after the storms of snow and sin may teach us comfort in our partnership with God. We may give thanks that we have only paths to clear and not the wide expanse of garden and of meadow. We may rejoice that when our task of service seems beyond our strength he worketh in us to will and to do of his good pleasure. No time is lost in any task, if it is only spent with him.

Kings in the Republic

The question whether corn or cotton was king in the United States used to be a common topic of discussion. But the control of these chief commodities was then distributed among a very large number of persons. The question of today is not as to which commodity produces the greatest wealth or is most necessary. The momentous question now is concerning the extent and limits of the power of one individual or of one small group of individuals controlling the distribution of the corn, cotton, sugar, coal, oil or other of the great necessities of life. Notwithstanding all that has been said of monopolies and the growth of trusts, the popular mind is far from being aroused to the significance of the great industrial revolution which is rapidly placing the control of this nation practically in the hands of a few men who control the means by which the people live.

This great transformation of industry did not attract attention till about a dozen years ago. Then began to be formed what have come to be known as trusts, that is, combinations of joint stock companies or corporations which placed their properties in the hands of trustees and received scrip representing their proportion of the holdings. These trustees regulated the manufacture of the goods made by these companies, the amount of the output and the price. They were able to do this by bringing into the combine so large a

majority of firms in the particular business represented that they could either buy out or crush those who attempted to compete with them. Trusts, as thus defined, were soon seen to menace free competition in business, and such legislation has been enacted both by Congress and by State legislatures that trusts are everywhere forbidden by law. But the object aimed at by trusts, the absolute rule of the many in any business by the few, is just as effectively gained in other ways. In some instances many competing concerns combine into one great corporation. In others agreements are made or "pools" formed which practically bind into one organization the competitors in a single industry. The word "trust" has come to be popularly applied to all these combinations or associations, whose purpose is to control materials, manufactures and wages.

With the revival of business during the last five years its volume has been rapidly increasing, but the number of business organizations has been as rapidly decreasing. During the last year more than ninety of these trusts were formed, representing a capital of more than one and a quarter billions of dollars. Any reader of daily papers must have noticed the long list of combinations being made during the last few weeks, which aim to control staple commodities such as milk, meat and clothing. This means that all these things are being closed to competition, and that the amounts to be distributed and price to be paid for them are to be determined by a few individuals. It is said that only eleven commodities are left which are free from trust control. Monopoly bids fair in a short time to hold in its grasp all American industries. Already it includes considerably more than half of the entire industrial capital of the country.

The effect of this great change can hardly be even suggested within the limits of a single editorial. But it will be seen at once that the skill and ambition of the producer are largely limited, the vocation of the merchant is belittled, and the functions of the trader are reduced to a minimum. Trained buyers—selecting goods, judging as to values, studying the wants of customers—will be no longer necessary when one corporation decides the amount, quality and price of goods and distributes them, as is already being done, directly from the factory to the retail dealers. When the few possess full power over what the many must have, and assume the responsibility of thinking, planning and administering for the daily requirements of the people, then the republic, as we have thus far conceived of it, is at an end.

But this change is rapidly extending beyond the control of single industries by one or a few individuals. The Standard Oil Company, for example, buys the interests of mining companies and brings them into a single combination under its control. It takes possession of steamship companies and directs their affairs. Railway organizations become owners of houses, hotels, towns. The tendency is strong to bring separate monopolies into alliance, placing power in the hands of single individuals, or of small oligarchies, greater than powers possessed by monarchies. Do the people begin to realize

the possibilities of making kings in a republic which these industrial changes are developing? In the hands of able men there are apparent advantages in these combinations which greatly add to their prestige. Goods can be produced and distributed at lower prices and often of better quality when the whole management is in the hands of a single organization. Decreased numbers employed, lower wages, narrowed opportunities for the average man to develop and employ his capital and abilities are not at first thought of by those who find that they get their necessities at a discount of from ten to fifty per cent. of what they used to pay.

No legislation thus far has succeeded in checking the advance of industrial monopoly. It seems to have swept into its movement all classes of men. Lawyers find excellent business in launching new trusts. Promoters are paid large sums for bringing about new "deals." Stocks find an eager market while larger dividends are promised with less work, and for the time, through the new impulses given to business, it is likely that these promises will be realized. But it is not less likely that conflicts of the gravest sort will follow this movement. It includes elements which may easily be fanned into a blaze of popular excitement. Political parties will find here issues worthy to be struggled for. Social conflict is likely to become even more intense than political. If the mass of the people combine to resist an oligarchy of trusts, there can be little doubt as to which side eventually will win. But it is a serious question what valued principles of government, what social relations vital to freedom might be destroyed by such a conflict.

There are many reasons to encourage hope that the perils of such a conflict may be avoided. Trusts may break down of their own weight. Kings may not be able to find successors when their own powers fail. Legislation may succeed in separating allied monopolies and in limiting the powers of corporations to healthy competition. The government, local or general, may take charge to a far greater extent than it yet has done of all kinds of business with which the whole public is directly concerned. It may take control of telephones and telegraphs as well as of the mails; of gas and electricity as well as of water, of railways as well as of highways. Of this, at least, we may be assured, that when combinations of rich men are seen to imperil the liberty of the people, the powers of the state will be promptly increased in the interest of the people. We hope and pray that this may be in the way of evolution and not of revolution, and that by peaceful means the right and the sovereignty of every citizen may be maintained.

The Unfailing Pertinence of the Gospel

The world does not outgrow Christianity. Modes of expressing its principles alter from generation to generation, and emphasis is put now upon one and again upon another truth conspicuously, but its essential principles and their fitness to human needs remain unchanged. This is because it is the gift of our Creator. It is not to be supposed that he who has or-

dained the qualities and characteristics of human nature will fail to consider them in making to men a revelation of truth and duty. Experience justifies this trust in his care and consistency. What comes from God we find to be, as we have reason to expect to find it, apt and pertinent in all the relations of our life. It meets the underlying, fundamental necessities of our being, and it is adapted also to changing conditions and circumstances. It deals not so much with details as with principles. It does not require us or expect us to look to it for suggestion in regard to the minor choices which we are called upon daily to make, but it supplies us with the elemental truths, the application of which we must learn for ourselves, and without learning which we should remain unfinished in character, instead of growing to maturity.

Furthermore, it is unfailingly what we need because human nature remains the same in essence from age to age. No two races, no two communities, we might even say no two individuals, are exactly identical in their developments and histories, but all races, communities and individuals resemble each other in the fundamental characteristics of their being and growth. That which is applicable to human nature in its essentials at one time or in one place is applicable to human nature always and everywhere. This, too, human experience has abundantly proved to be the fact. All men are sinners. All sometimes become conscious of their sinfulness and crave supernatural help. All, in one or another way, look up to their more or less consciously realized Creator and Father. All appreciate in some measure the duty of attaining in conduct the highest ideal of which they are aware. And because of this inborn and ever present responsiveness the gospel never fails, when wisely and lovingly offered and received, to justify its appropriateness.

They, therefore, who sometimes claim that the gospel is outgrown are mistaken. They are deceived by the fact that a legitimate opportunity and duty to modify the methods of its application to human life sometimes arise. This is true, and it is all which is true. So long as men continue to exist in a world such as this the unfailing pertinence of the gospel of Christ will continue evident.

Current History

The President in Boston

President McKinley, with Secretaries Gage, Alger, Long, Smith and Bliss, visited the metropolis of New England last week, and were given a hearty welcome, one that revealed their popularity with all elements of society. Visiting the General Court of Massachusetts, they had a warm greeting from the legislators. Attending the State encampment of the Grand Army of the Republic, the veterans of the Civil War made the walls of Tremont Temple shake with their applause for "Comrade" McKinley. The guests of the Commercial Club at a breakfast served at the Algonquin Club House on Commonwealth Avenue, the President and Secretary of the Treasury Gage, were fortunate in being able to meet representative merchants and professional men of the city, and in turn make suggestive statements respecting the future tariff and fiscal policies for the nation.

As for the dinner given by the Home Market Club of New England in Mechanics Hall, 2,000 picked manufacturers and merchants of New England sat down at the feast, and in addition twice that number of leading citizens of Boston were in attendance as spectators and as listeners during the memorable speeches which followed the dinner. Elsewhere we quote from the striking addresses by the President and Secretary Long, and we refer, editorially, to the President's sentiments. Judging by the tone of the press of New England in its comment on the stirring events of this visit, and by the reception given to the President by the multitudes which swarmed in the streets as he passed by, the Administration is quite as popular with the plain people in New England as it is in the South or West. That Secretary Alger was hissed and hooted at as he rode through the streets of Boston indicates the difference between his standing at the bar of public opinion and that of the other members of the Cabinet. But the significance of this demonstration has been exaggerated. Other members of the visiting party have said that they did not notice any unfriendly demonstration. Secretary Long's reception by his fellow-citizens of Massachusetts was such as must have warmed his heart.

Apart from his speech before the Home Market Club, the most notable utterance of the President was that made at the breakfast given by the Commercial Club, at which he said:

We have quit discussing the tariff and have turned our attention to getting trade wherever it can be found. It will be a long time before any change can be had or any change desired in our present fiscal policy, except to strengthen it. The differences on this question which existed have disappeared. We have turned from academic theories to trade conditions, and are seeking our share of the world's markets.

Compared with opinions held by Congressman McKinley and uttered in Boston in former years, this marks a radical change in personal point of view, and so far as it is a fair statement of the present temper of the people, marks a profound change in the economic history of the country.

The United States and the Philippines

The President's speech at Boston, the embarkation of more troops at New York last week bound for Manila and all the news from the islands indicate that the Administration intends to gain control of the islands by force, if necessary. No news from Manila of much significance has come during the past week. Jaro, a town near Iloilo, has been captured by our troops.

The Senate, on the 14th, by a vote of 26 to 22, passed the resolution offered by Senator McEnery of Louisiana. To have any force it must pass the House and be signed by the President. It will probably slumber permanently in the pigeonholes of the foreign relations committee of the House, as it is unsatisfactory to most of the expansionists and to many of the anti-expansionists. The resolution reads thus:

That by the ratification of the Treaty of Peace with Spain it is not intended to incorporate the inhabitants of the Philippine Islands into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States. But it is the intention of the United States to establish on said islands a government suitable to the wants and conditions of

the inhabitants of said islands, to prepare them for local self-government, and in due time to make such disposition of said islands as will best promote the interests of the citizens of the United States and the inhabitants of said islands.

The Abolition of the Canteen

A fortnight ago we chronicled the action of the House of Representatives in voting to abolish the army canteen. When the regular army appropriation bill came before the Senate that body amended the section passed by the House in such a way as to retain the canteen as the place where malt liquors and temperance drinks might be sold. Which house will recede we cannot predict. But one fact is indisputable—that most of the higher officials of the army favor the abolition of the canteen system in its entirety.

Secretary Long of the Navy is president of the Massachusetts Total Abstinence Society, and a man who always uses his personal and official influence in favor of sobriety. Hence his recent action, in ordering all canteens on ships and in navy yards of the United States abolished, is not surprising. But his action is not the result of his own opinion or of his own will autocratically displayed. It is based, he says, on the testimony of men like Captains Barker, Higginson, Crowninshield and Bradford, who, with a majority of other captains to whom Secretary Long referred the matter, reported in favor of prohibition, the chief argument with them being that the nation had no right to place the temptation to drink before the young naval apprentices.

Women Arrayed Against Polygamy

The National Council of Women of the United States, in session in Washington, D. C., last week, after a stirring debate in which representatives of the Mormons of Utah participated, passed the following resolution bearing on the Roberts case:

Whereas, The National Council of Women of the United States stands for the highest ideals of domestic and civic virtue, as well as for the observance of law and all its dependents, both State and national; therefore,

Resolved, That no person should be allowed to hold a place in any law-making body of the nation who is not a law-abiding citizen.

The National Congress of Mothers, in session in the same city, also passed the following resolution:

Whereas, The election of a polygamist to Congress threatens the sacred institution of monogamous marriage; be it

Resolved, That the third triennial National Congress of Mothers requests the Congress of the United States to repudiate the result of the November election in Utah, either by refusing to allow Brigham H. Roberts of Utah to be placed on its roll or by expelling him from his seat.

This action by such representative bodies should have its due weight with Congress. The House committee on election of representatives in Congress has reported favorably on the proposed constitutional amendment prohibiting polygamists from sitting in Congress.

President Faure of France Dead

By one of those sudden strokes which fate seems to have in store for most of the presidents of the French republic, President Faure passed away on the 16th, without warning to the friends or enemies of the republic. A representative of the *bourgeois* class, a tanner by business in early life, honest, conservative and a genuine republican, he had risen slowly

and surely to the highest place in the republic, and had worthily filled the post of president since January 1895. In his intercourse with the representatives of monarchies he has comported himself with dignity and a grace that showed innate gentility. As president of the republic at a time when the alliance with Russia was formally cemented, he will ever live in history. A representative of the commercial class of the nation, he naturally has thrown his influence in favor of colonial expansion, and must suffer praise or blame according as that policy proves wise or unwise for France. During the Dreyfus agitation he has played an opportunist's part in the main. But his influence has been against revision, which is the greatest blemish on his record. The fact of his marriage to the daughter of one who had been convicted of crime has been used by would-be blackmailers and political enemies as a weapon of offense, and it is quite probable that attacks on this score and the worry over the Fashoda incident and the Dreyfus case hastened his death. But no one who has read the truthful narrative of his love for and marriage to Mademoiselle Belluot can fail to see the chivalry of the man, and his determination to scorn the cruel conventionalities of life if thereby he might bring felicity to the innocent woman and to himself.

The New President of France

No sooner was President Faure dead than speculation was rife concerning his successor, and before his body had grown cold in death wires were being pulled by rival candidates for the place. By a fortunate provision of the French Constitution the Senate and the House of Deputies were compelled to meet the day after his death and elect a successor, the French republic having no vice-president or other official delegated to assume executive power during an interregnum. This celerity of action of the constitutional machinery in this instance has worked admirably and enabled the republic to outrun a storm which, if it had gathered force, might have wrecked it. The enemies of the republic, the friends of monarchy and the old dynasties were given no time to concentrate, or to attempt a *coup d'état*. Nor had anti-Semite and anti-Dreyfusite time to form a coalition to elect their candidate. The result is the election of a safe, conservative man of thorough republican principles, whose long career in politics, as member of several ministries, as premier under Sadi-Carnot and as president of the Senate twice, has given him acquaintance with affairs of state and a standing as a patriot which is high and a reputation which is unsmirched by any complicity in the Panama scandals. Emile Loubet, the seventh president of the republic, comes from the south of France, is of the *bourgeois* class, a lawyer by profession, a man of strong character, domestic in his tastes, not over well-to-do, and democratic in his tastes and affinities. He was elected by a combination of the best elements of the republic, and although, as we go to press, Paris is witnessing outbreaks of violence on the part of the anti-Dreyfusites and the ultra-advocates of the army, we feel quite confident that the long-apprehended upturning and overturning of the republic has been deferred

at least for a while, and that the election of M. Loubet by so large a majority of the conservative and republican representatives of the French people is an omen of better days for the republic. The very fact that his election so angers the Nationalists and anti-Dreyfusites implies that he is a strong man who loves justice. We trust he will soon prove that he is determined to keep the army in its proper place as an arm of the executive rather than its master.

For Current History Notes see page 277.

In Brief

The First Commandment is principally directed against the worship of self.

The persistence of the voice of conscience is a witness to the eternal justice of God.

Our Maine Broadside possesses interest not only for the present residents of the Pine Tree State, but for its children scattered throughout the land.

The Free Church Catechism seems to be meeting with as cordial a reception in this country as in England. Our orders for it indicate an interest in it among men of all shades of theological thought.

The movement toward the incorporation of churches gathers headway. We hear of quite a number of churches that this year are either actually consummating the step or agitating it in a way that will probably lead before long to definite action.

Announcements of special Lenten services come from many quarters. They nourish the religious life, and what parish does not need more pure and undefiled religion? Our New York letter states comprehensively what many churches are doing in this direction.

Our Endeavor readers will be glad to hear from Dr. Boynton concerning the Detroit convention next July. Pre-eminently an authority on Detroit, his relations with the C. E. movement as a trustee of the United Society make his words especially pertinent.

The View Point for Two will give way occasionally, as in this issue, to The View Point of Others. This will permit our readers to see how the constituency of *The Congregationalist* regard the paper as a whole or certain individual features and departments.

John Morley, M. P., in addressing an audience of British Liberals recently, referred to the temperance reform which Great Britain sadly needs. The fundamental principle of any hopeful reform he believes to be "local control." The experience of the people of the United States confirms this opinion.

The Alabama Senate has passed a bill permitting counties to adopt the plan of selling liquor only through public dispensaries. The person in charge is to receive a salary, no liquor is to be drunk on the premises, no package is to be sold containing less than half a pint, and no customer can purchase more than one package in a day. This plan appears to include the essential features of the Norwegian system, which, we believe, is yet to have a fair trial in this country.

Whom had Bishop Potter of New York in mind when in the *Churchman*, commenting on the simplicity of life and beauty of character of the late Bishop Williams of Connecticut, he said of him: "Not the less, in an age over-given to ostentation, tawdriness and mere ornamentation in men's worship and persons, has it reason to hold in grateful memory the consistent example which he gave us all of masculine and dignified simplicity." Some of his colleagues, who affect ecclesiastical millinery?

Commodore Philip, who commanded the battleship *Texas* at Santiago, is in the State of Texas, and the ship is in Galveston harbor. The Sunday school children of Texas last week presented to the commodore a sword costing \$3,500 and with it a Bible. He has used both instruments worthily. His country will never forget the day when he showed himself a hero with the sword of steel and the sword of the Spirit, first vanquishing and then seeking to save the lives of the foes of his country.

Petitions are being circulated for signatures among the churches asking for the enactment of Senate Bill No. 41, which provides for the imposition of fines to enforce the teaching, in the public schools, of a certain number of lessons on the physiological action of alcohol on the human system. As those who have prepared the bill announce that it is to be extensively amended, we do not propose to discuss the one now before us. We advise persons not to sign these petitions till after they have carefully examined the bill.

If Christians cannot find some way to live together while differing widely in opinion, they will never realize the ideal church unity. For example, English Protestant Christians have lately been celebrating the 250th anniversary of the death of Charles I. *The Church Times* has a leading article on the "martyr," characterizing him as "a Christian man who gladly suffered for the truth's sake." *The Christian World* refers to him as "the greatest public liar in English history." Will Christians in America 250 years hence differ as widely in their judgment as to the policy of the United States towards the Philippines?

The vicar of Portsmouth has been commanded by his bishop to use the Athanasian creed in the public services of the church. He said to his congregation that during the thirty-one years of his ministry in that parish he had never used that creed and had hoped he never would have to do so; that it was at the sacrifice of his strongest feelings that he obeyed the command of his bishop. He proceeded solemnly to utter, as the expression of his faith and that of the church, the creed whose sentiments he repudiated. And this is the church whose comprehensiveness is so great that men of widely differing beliefs are urged to enter it, to enjoy its freedom and to exemplify the unity of the church.

Rev. John Watson, D. D., just off an Atlantic liner which had come safely to port after a terrific struggle with the elements, said to a New York interviewer last week:

I have a warm heart for America. How could it be otherwise after the kindness of my reception nearly three years ago? During the interval I have done my best on platform, in pulpit, and in the press toward drawing ever closer the bonds that unite your country and mine. Our interest in your war with Spain was of the keenest. All our sympathies went out to you, and now we wish you every success in the government of the countries which have come under your charge. We should rejoice to see the United States helping us to fulfill the Anglo-Saxon mission of carrying freedom, civilization, development and good government to those disorganized or unorganized and undeveloped places in the world where they would be so beneficial to humanity at large.

The University Presses of Oxford and Cambridge are defending themselves against the charge of unfairness in publishing a Revised Version of the Bible with American renderings incorporated into the text. They declare that they were bound by no contract, express or implied, restraining them from publishing such an edition either before or after the period of fourteen years expired. In answer to the assertion that the work of the American committee was hastily done and that its pref-

erences need revising, they point to the statement of that committee published in the memorial edition of the revision—that its members, in their labor of twelve years, "have carefully and conscientiously examined and re-examined every verse, or sentence and word." Acquitting the University Presses of anything dishonorable in the publication of the American Revision, we can wait with confidence for the more satisfactory one which the American committee announce is soon to appear.

The visits to this country of the two distinguished Scotchmen, Ian Maclaren and George Adam Smith, will be contemporaneous to a certain extent. In our report of his sermon last Sunday at Yale, we refer to Dr. Watson's plans for his four months' stay here. Bostonians are particularly fortunate in having three opportunities to hear him at Tremont Temple—twice on March 6 and once on March 7. Prof. George Adam Smith, we fear, will not honor this country with so long a sojourn. His Lyman Beecher lectures at Yale begin April 5 and close about the 21st. The amount of travel which he will undertake will depend upon his health. He has had a long period of uninterrupted work, not having taken a holiday since last spring, and he naturally feels the need of recreation. The preparation of the Drummond biography taxed greatly his time and strength, particularly in view of the early date scheduled for its publication. In a private letter Dr. Smith tells us that he never wrote a work with more fear and trembling and that no one can realize how conscious he is of his failure to do full justice to the extraordinary character which he undertook to portray. He appreciates, however, the generous reception accorded the book on both sides of the water. It went at once into a second edition.

Best Answers. IV.

For our next question for popular discussion we propose the following:

What is the most rewarding book which you have read during the last year and why?

Replies must not exceed 200 words and must reach this office on or before March 15. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to "Best Answers," care *The Congregationalist*.

Ian Maclaren at Yale

Dr. Watson, accompanied by Mrs. Watson, arrived in New York on Friday, Feb. 17, by the steamer Teutonic of the White Star Line after an unusually stormy passage. During his present visit to America, which is to last about four months, he will travel more extensively than was possible when here before and lecture rather less. He has expressed himself as anxious to see the great West and will probably traverse its fullest extent. On March 2 he is to deliver in New York city a lecture on Clerical Life in Scotland, and on March 6 and 7 he has appointments in Boston. In the West where he has not appeared he will read from Beside the Bonnie Brier Bush and deliver some lectures which he has recently written. Beside the one just mentioned, *The Face of the Master*, illustrated by views from famous paintings, and *Books and Bookmen* are scheduled.

Dr. Watson reached New Haven Saturday afternoon, and during his visit was the guest of Professor Fisher, dean of the Divinity School. Sunday morning he conducted the service in Battell Chapel and in the afternoon addressed the students at the Y. M. C. A. service in Dwight Hall. On both occasions all the available room was taken by the students, many being compelled to stand. The

subject of the sermon was Jesus' Eulogy of John the Baptist, the text being, "Among them that are born of women there hath not arisen a greater than John the Baptist." In an extempore discourse of thirty-five minutes he traced the life and character of John in its relation to Jesus with that masterly use of interpretation and illustration which distinguishes his writings. Two men, he said, stand in the background of Jesus' life whose characters touch moral extremes. One was Jesus' disciple and one his king. While Jesus was in Galilee, Herod Antipas and John were together in the Castle of Machærus, one in the banquet hall and one in the dungeon. Both thought on Christ. One sent the message of inquiry read in the lesson and the other hearing of his works feared John had risen from the dead. To each Jesus sent a word—to one, "Blessed are they who are not offended in me," to the other, "Go tell that fox"—

When one sees how John fulfilled his character he catches a glimpse of a unique if not the unique character. The daring, cold-blooded heroes can be found by the hundred any day, but it is much more difficult to find those willing to forget themselves and sink themselves in some great work. For this means complete self-renunciation and surrender to a noble ideal.

There was a great difference between John and the disciples. The apostles went with their triumphant messages throughout the cities, attended by miracles and manifestations of power. Of course they suffered, but no man cares for suffering. If they had to die, they died cheered by the vision of the glory of the cross. But John had to work on in the desert. No Christ kept vigil with John, and when he died he died in the gray dawn, never having a hand in the battle that was to be. And this was his hardship.

John would not accept a compliment, and there are a thousand ways in which one can turn a compliment aside and yet accept it. Was he the Messiah? No, no! He was not. Was he Elijah? No (but he was), and not a prophet. He was a voice, and behind that was a man to be disregarded and forgotten. The coming of Jesus meant the close of John's work, and his disciples belonged to the Messiah. John's very earnestness and his asceticism made him unfit to be an apostle and to work in the kingdom. Labor and suffering are nothing when a man has a chance to do his work. The trial is to see another do it for him, but John did not long have to see this. When a man's work is done let him die, and so John's death is not to be regretted.

But the temptations of John are not exhausted. When a man is battling, bad men from the outside are not wanting to increase his trouble. It seems there is nothing more congenial to some than to make trouble, and then, while the fire burns, for the main wretch to warm his hands. They hated Jesus and they hated John because he told the truth, and so they go to him and say: What about Jesus now? Your disciples are going to Jesus. And here it was John proved the nobility of his character. Have you ever seen the good in some one and his ability while he was still obscure and prophesied the high place he would take, and then when this was realized, and he had risen above you in your own sphere, were you still able to praise him? This is a test of character, and here it was John proved his nobility of character. "Did I not tell you he was greater than I? And is he not great—greater than I thought?" He could wish for him to increase and grow greater each day, and for himself to decrease. Temptations fall in vain on such noble natures.

Of all the contemptible wretches of Scripture—not excluding Judas, who is in some ways a great problem—Herod Antipas is the greatest—a little, petty, disgraceful Nero, a King John of England, a bundle of petty vices. Herod could not answer John and so he put him in prison, and that is what hap-

pens in every age. In a university so justly renowned for its athletic achievements you can appreciate the situation of John. He was a Bedouin of the desert taken from the open air and put in prison. He lost the rush of the water over the fords of the Jordan, the song of birds, the rising and setting sun. His muscles relaxed and his lungs lost their power and the trouble of the body reaches the soul. As he sits thus like a caged eagle he begins to ask questions. "I do not mind being here, for I told that Ahab the truth, and I do not mind the suffering, but what about Christ?" He heard he was in Galilee feasting with sinners. He did not mind putting down his body to make a smooth place in the road for the chariot of the Messiah to pass over, but why was Jesus living thus? I do not offer a scrap of apology for John, as is sometimes done in the pulpit or in books. He was Elijah, and it was right for him to be cast down when he saw righteousness in the dungeon and unrighteousness on the throne, and so it is right for any man. It was because he cared about the kingdom that he is concerned, and so he sends his message: "Art thou the Messiah? If so tell me so; do not leave me here in a mistake in this dungeon."

In his answer Jesus paid a noble tribute to the man. To one of us he would have sent a different message. He would have said, Do not mind. It cannot continue long, because most of us cannot stand fetters and a dungeon long. But to John he said, "I send you back to Isaiah, your favorite prophet and mine. He said there was to be health, men strong in body and soul, peace and righteousness." Tell him you have seen men made well and strong and that you have seen the beginnings of a kingdom that shall outlast the mighty empire of Rome. What more did he say? That was enough for John. He knew his servant, and that was a message that in every syllable was a tribute to him.

But when they had gone Jesus could not contain himself. With a passion of admiration he set about working up the people to a white heat. He asks them if they went out to see one like a reed on the Jordan's banks shaken by every passing breeze. There is no answer, but there are questions which need no answer, but come back with an overwhelming rebound of answer. John a reed! He is a mighty flood. As they heard this question each man straightened himself and raised his head. A pause and then the second question. The mention of soft raiment and kings' houses recalled that thin figure so poorly clad, the simple food, the worn, earnest face, the very type of abnegation. There were tears in the eyes and hearts of the people as they thought how John had, as it were, lifted them in his arms to carry them to the gates of the kingdom. But Jesus was not done, and so, after another pause, he proceeds—But what went ye out for to see? The people could not keep quiet longer, and one man back in the crowd cries, A prophet! And then others take up the shout: A prophet! A prophet! This the greatest name ever given to man; the name of Moses, Amos and Hosea, Isaiah and Jeremiah. Jesus answers, You are right. Superiority of knowledge is not the greatest thing; superiority of character is the crown of life.

There is Herod on his throne, an easy living man, as these men today see the modern Herod and envy him. There is John in the dungeon, who had devoted himself to sinners, the religious, the selfless and, it may be, the beaten man. If you had stopped one then and asked who had succeeded, there would have been little doubt as to his answer. But today there is only one judgment as to Herod, who sat upstairs in his palace. Who succeeded? The Son of God rose from his throne because he could not sit in quiet, and passed judgment when he said: "Among them that are born of women there hath not arisen a greater than John the Baptist." The light of heaven filled the dungeon, although John did not perceive it, and its walls vanished in that hour.

Dr. McKenzie's Most Recent Book

BY REV. R. S. STORRS, D. D.

A volume of Lowell Lectures, by Dr. Alexander McKenzie, on *The Divine Force in the Life of the World* has lately come into my hands, which has been to me so attractive and stimulating that I shall be glad of an opportunity to call to it the attention of *The Congregationalist's* readers.

The lectures, no doubt, show certain limitations, compelled by the fact that they were prepared, not to be preached from the pulpit, but to be presented from the platform of an institution noble in its design, wide in its outlook, rich in its ministry to the public culture, but not distinctively "evangelical" in the accepted sense of that word. One of these limitations appears in an omission to present with desirable fullness and energy the transcendent effect of the voluntary death for others of the divine Master upon the spiritual life of mankind. The great facts of the supernatural advent of the Lord, of his miraculous works, his supreme and unique character, his crucifixion, resurrection and ascension, and his fulfilled promise of sending the divine Spirit are clearly set forth, but the effect of his unsearchable self-sacrifice in quickening penitence, hope and unreserved consecration, with celestial expectations, among those who recognize its infinite meaning and its eternal relations is not so unfolded and emphasized as it surely would have been under other conditions. One who sees, as Dr. McKenzie profoundly and tenderly sees, in "the Lamb that was slain" the sublime Conqueror in the long tumult of the world's history must have regretted here an impalpable fetter on the largest freedom in Christian delineation.

But aside from such inevitable impersonal restraints on the amplest treatment of the great theme, the volume is alive, from first to last, with fine, various, animating thought, conveyed in a literary form of singular freshness, vigor and piquant beauty. The series of subjects presented is of vast compass, reaching from the creation to the final coming on earth of the divine kingdom. The fine intelligence and the liberal learning with which each is handled are always in evidence. The pervading temper of the lectures is candid and cordial toward all knowledges, while confiding and reverent toward the supreme verities; and the concise engaging sentences carry one on with elastic and unflagging vigor through the sweep of the great argument. One must pause, perhaps, for a moment, on some of these sentences to be sure of having caught all that is said or suggested in them, for they are often as spacious as they are clear-cut, but no trace appears in them of artificial condensation, no hint of effort for epigram, no intimation of struggle for quaint and felicitous ingenuities of phrase. The delightful style is, palpably, the happy and forceful idiom of the lecturer.

I have so long admired and honored the Lowell Institute for its wide-ranging and enlightening annual discourses that I always get if I can the volumes of its lectures, and this one does not yield in interest to others which have made it famous.

The two lectures on *The Creation and Man* and *The Son of Man in Early Literature* seem to me excellent examples of persuasive and strong statement of commanding facts; and the influence of the entire series, as I have felt it, is strengthening to faith, bracing to aspiration, animating to the courage which has possibly hesitated before the imperious problems of the future. A subtle charm, too, is in the pages from the keenly discerning, well poised and valiant personality of which one feels the impression throughout.

I cannot but hope that my experience with them may be repeated in that of others.

Brooklyn, Jan. 28.

The Culture of the Spiritual Life

II. MY TEMPTATIONS

BY REV. F. W. BALDWIN, D. D.

Not temptation in the abstract, as a problem to speculate about, but those particular and concrete inclinations and solicitations to evil which come to me as an individual, which come to every man by virtue of his individuality, and for that reason are as peculiar to him as his physiognomy, or his temperament, or his circumstances.

The man who knows himself here has fulfilled the injunction of the Greek philosopher. He sees into the very depths of his soul. Most people, most Christians even, talk as if temptation were an evil, and attribute their defeats in life to the fiery trial through which, alone and helpless, they have been compelled to pass; whereas, if they had not been thus compelled, they would have been victorious and Christian.

The truth is, rather, that temptation to evil is as necessary to the soul in this life as air is to the lungs or exercise to the muscles. There is no moral life for any one save as it is gained in the furnace, through the knowledge of evil and that struggle in which the soul seeks to be delivered from its power. Moral character and spiritual life always stand over at the end of a victorious battle. The greatest souls always have the fiercest battles to wage, because their temptations come to them under the subtlest forms; and, on the other hand, it is the great victory which makes the great soul. It is this momentous truth which finds expression in the story of our Lord's temptation. He was "tempted in all points like as we are" because he was tempted according to his own nature and circumstances, and the inference we should draw from that experience of Jesus is that if he conquered we can conquer.

It ought to be clear, then, that our temptations are never in themselves a calamity, but rather an opportunity lying along the path of our environment, our temperament, or our individuality, and are the divine way of education and discipline and spiritual life. The particular circle of life in which we move may remove us from exposure to many vices and sins, yet never doubt but that circle will bring us face to face with other forms of evil much more perilous to us. We easily come to place the emphasis of our consciences on what we behold outside our own lives, and if we have been taught to hate certain specific forms of evil, our

very enthusiasm of hatred for them is apt to blind us to the presence of other forms which are for us a thousand-fold more dangerous. Thus it often comes about that a minister, or an evangelist, or a reformer, or some other prominent Christian worker becomes a morally warped and one-sided man, with infirmities of character, or temper, or spirit that rob him of his power and influence. In the very fact that our tastes and temperament lift us above some temptations we shall find another temptation—to overlook or disregard our own besetting sins.

As there were never yet two faces or two minds exactly alike, so no two souls ever faced exactly the same problems or were exposed to the same dangers. And temptations change as we change. The trials of youth are not those of manhood; the evils that threaten us this year are not those of last year, and, however much we may be growing in grace, we may be sure we are not growing away from temptation. He who has risen above gross vices may be the victim of spiritual pride in its worst forms. A man may have control of his appetites, but not of his passions. He may control his passions, but not his tongue. He may control his tongue, but not his thoughts.

Because we have gained a certain outward control over ourselves, we may be all the more lenient toward those subtler, more insinuating, more destructive evils which prey upon the higher life of the soul. So many a young man or woman, many an older man or woman, after being educated out of the grosser vices and turning away from those sins upon which respectable people frown, become content with themselves and with their victories, not so much as dreaming, perhaps, that there are harder battles yet for them to fight, and nobler triumphs farther on, over their thoughts and tastes and ideals, which alone can bring them into heroic and spiritual fellowship with Jesus Christ.

We should remember, also, that not infrequently our severest temptations are unrecognized because they disguise themselves in the garb of virtue, or are so connected with what is right and noble that we fail to distinguish their true character. Many of the worst forms of evil are nothing more than the exaggeration of good, the misuse or abuse of things which in themselves are perfectly innocent and pure. We are ambitious to be rich, perhaps, which is a perfectly laudable ambition. But that ambition easily leads us to selfishness, to a disregard of the rights and claims of others, to wrong and unchristian views of life, to dishonorable methods of business, or to such an abnormal sense of the value of money that we neglect the higher things of life in our pursuit of it.

We desire to be esteemed by others, as every person should. But that desire tempts us to misrepresentation or exaggeration, so that we pass for what we are not. We are eager to acquire knowledge, or we are exceedingly fond of certain amusements. These are all right, but we let them absorb so much of our time that they become the occasion of our neglecting some religious duty, or of failing to hold ourselves to the habits of the spiritual life. In such ways and in numberless other ways we find ourselves tempted to surrender the highest for that which is

not quite so high, to substitute that which is about right, or not very wrong, for that which is absolutely and eternally right.

The only safeguard against temptation lies in a profounder knowledge of ourselves. What is your temperament? What is your environment? What is your weakness? Only yourself and God know what your trials are. But it is this faith—that God does know and that he is with us, solicitous for us and eager to help us—that inspires us to resist and to prevail. We are here in the midst of evil, not to lose our souls, but to gain them, and by our moral victories to come into the deeper knowledge of the truth and life of God. When the evil one had ceased his efforts to corrupt the Son of Man angels came and ministered unto him. They always minister unto those who resist evil and gain the victories of the soul.

It is these victories which alone are able to make the spiritual world near and real to our thoughts and hearts and to make us the followers and friends of him who was "tempted in all points like as we are, yet without sin."

An Appeal to the Seminary

BY REV. EDMUND M. VITUM, GRINNELL, IO.

Much has been said and written of late with reference to ministerial training. Our associations and conferences have followed one another in the passing of resolutions, more or less guarded, more or less emphatic, declaring, with few dissenting votes, that we need a higher standard in the technical training of young men preparing for the ministry.

There seems to be no doubt of the facts in the case, though exact statistics are lacking. Let us notice one or two points. During the fifteen years ending Jan. 1, 1898, our seminaries have graduated 1,581 students; 1,396 Congregational ministers have died. Supposing that the number of men belonging to other denominations who have studied in our seminaries is about equal to the number of thoroughly educated men who have come to us from other denominations, we can account for an increase of 185 in the number of our Congregational ministers during the last fifteen years. But the actual increase for that period has been 1,752. Whence came the 1,567? In the absence of any other explanation, we are compelled to conclude that they are "special course" men and men of little, if any, technical training for ministerial work. Another unpleasant fact must be added. According to the last Year Book, there are at present 433 students in our seminaries, of whom only 260 are college graduates; twenty-one have had a special course and the remainder have had no college training whatever. We conclude that from one-fourth to one-third of our Congregational ministers have failed to expend the time and energy in study for the ministry which the law would require them to spend before it would allow them to practice medicine. And this tendency on the part of candidates for the ministry to neglect liberal and technical training, to ignore the importance of art, science, literature, philosophy and theology, seems to be increasing rapidly, among Congregationalists at least.

We are practically agreed that this con-

dition is unfortunate. It is contrary to the best traditions of Congregationalism. It is opposed to the spirit of the age—the physician, the lawyer, the college professor, the public school teacher need more training than was demanded a generation ago. It is a new departure, illogical and indefensible.

Nor can it be excused on the ground that the demands of the field are so great that young men cannot wait to study. While it is true that the more prominent churches—which require much and give much—are always searching for the most efficient pastors, it is also true that many earnest, devout men of average efficiency are out of employment, waiting past the verge of distress.

We are obliged to admit that a large proportion of our Congregational churches have ceased to demand pastors trained in theological seminaries. It is useless to rebuke associations and councils for licensing and ordaining untrained men. What the churches want—or think they want—they will have; and what they do not want—or think they do not want—they will not pay for. In fact, the question who is to blame is not the most important consideration. Grant that the churches are making a great mistake, a mistake that may have fatal results, we are still left without a remedy. Who will convince the churches of this error and help them to correct it? To what source shall we look for a solution of this problem—the growing problem of ministerial training?

We naturally turn to the theological seminaries. We have delegated to them the work of preparing candidates for the ministry. We have endowed them for that purpose. Our seminaries, indeed, lack many needed facilities; but compared with the churches they are splendidly equipped with money and with men. They are manned by the choicest of our scholars, the pick of the Congregational ministry. We naturally expect them to meet these difficulties, to find a cure as well as a cause. It would be ungenerous to deny that the education now being furnished by our seminaries is the very best; but the churches have ceased to realize that it is the best, and have ceased to demand that their pastors obtain it. The plain truth is that the finished product of our seminaries is ceasing more and more to commend itself to our churches as just what they need and will demand.

A parable from the business world may not be out of order. A few years ago a manufacturer of wooden pails showed to a friend of mine a specimen from his factory, remarking as he did so: "This is a rough, heavy, clumsy pail. I could make a better and more useful article at far less expense, but this is the kind of pail that sells best in Holland, and as long as I manufacture pails for the Dutch market I must manufacture such a pail as a Hollander will buy. At the same time, by making the pails more like what they ought to be each year, I try to teach my customers little by little to appreciate a better article."

A pastor may be the best judge of sermons in his parish, and may give the congregation what he knows to be the very best; but if the people will not attend upon his ministrations, and if the pews gradually become empty, he must change his methods, even though he sacrifice the

highest ideals. What the pew is to the preacher, the pulpit is to the professor of theology and kindred subjects. If the pews of our Congregational churches are filled less and less by the men whom the professor has trained, he should change his methods, even though it mean a sacrifice of what he knows to be the highest and best and most useful, from an ideal standpoint. It is not the business of the seminaries to furnish the best training from an ideal standpoint, but the best that the churches will appreciate and demand of the pastor in the place of no training at all, and also to aid in raising the standard as far as possible, so that the churches will demand that which is better and better, rather than content themselves with a lowering standard.

It is not the province of one department of Christian work to criticize another; these suggestions are not intended as unfavorable criticisms, but as an appeal to the professors to magnify their office, to enlarge their duties—not to be content with furnishing the best education to those who will come for it; but to find what will attract the young men and make them students, and what qualities will attract the churches, so that they will demand men from the schools to fill their pulpits. Perhaps this problem cannot be solved in one generation, or in two; but we confidently look to the seminary to take upon itself this responsibility and prove itself a worthy leader in this hour of great and increasing danger.

In and Around New York

Special Lenten Services

Some years ago Episcopalians began in this city the holding during Lent of noon-hour services, consisting of a few prayers, a hymn and an address in Trinity Church. Among the first preachers was Phillips Brooks, and Wall Street and lower Broadway went by the thousands to hear him. These noon-hour services have now spread in two directions. First, they are held in four churches in this city instead of one. Second, they have been started in Pittsburgh, Indianapolis, Columbus, Cincinnati, St. Louis, Chicago, Buffalo, Omaha, San Francisco and a number of smaller cities. Here each is attended by business men and business women to the number of from 300 to 1,000. One church last year had an attendance of 15,000 in all. Some begin at 12.05 and are over at 12.35. Others begin at 12.30 and close at 12.55. A monitor always holds the watch, and if a speaker does not stop talking the service closes anyhow on the appointed minute. Features are the hearty singing and the remarkable number of persons who seem to know all of the hymns announced. The worshippers are by no means confined to Episcopalians. The preachers are both clerical and lay, but an interesting phase is the fact that the services are just about as well attended if the regular minister or if some unknown minister speaks as they are if a famous man occupies the pulpit. One church here this year refuses to give names of preachers, saying the people may come to pray and to praise if they want to come at all. And the attendance is just as large as it was last year, when a formidable array of big names was advertised. A large number of extra services are planned by the churches other than Episcopal, to be held between this date and April 1. Many of these meetings are appointed for four in the afternoon, and are advertised as being for the deepening of the spiritual life. Indeed, such meetings, in which the quiet hour is a marked feature, are rapidly on the increase. From a popular point of view the season of Lent is

affecting the public mind and the public conduct rather more than usual this year.

Relief for the Suffering

It is impossible to conceive the amount of suffering which the recent storm caused in this city. The rich as well as the poor had to endure hardships. Transportation was blocked, gas meters and water pipes froze, coal could not be delivered, candles gave out, milk was scarce and the suburbanite could not reach the city. The poor suffered intensely, and they were not forgotten. Governor Roosevelt was prompt to act, as he always is, and ordered his adjutant-general to throw open all the armories in the city in order that the homeless might find shelter. Each armory was required to be heated and furnished with cot beds. The clergy also took the opportunity to keep their churches open for the same purpose, though some hesitated for fear of defiling the house of God in doing a charitable act. The commissioner of charities reported one day that he had relieved 1,303 families, and that he expected to supply the urgent wants of 2,000 more families before the end of last week. Most of the money was used in distributing coal, and nearly \$5,000 were consumed in this way. The crush was so great at the office of the Outdoor Poor Department one day that the women with children were advised to go home and leave their children there. The tales of distress were so harrowing that money was distributed. Appeals were issued and generously responded to. The Charity Organization has been kept busy, and it has done everything possible for relief. It has arranged with the street cleaning officials so that the unemployed men can all be used to an advantage in removing the snow and at the same time an opportunity afforded whereby some money can be earned to pay for lodging and necessary food.

A Campaign for Missions

Extensive plans have been made for a mighty missionary propaganda in this city. Upon invitation of the Epworth League, the Baptist Young People's Union and the Christian Endeavor Union a band of Student Volunteers, composed entirely of Yale students preparing for the foreign missionary field and described in *The Congregationalist*, Jan. 26, will hold a series of meetings in various churches during the week beginning March 12. The work will be conducted without expense to the churches or societies. The whole purpose is to engage the thousands of young people in Greater New York to do their part in making it possible for the boards to hold the fields already occupied, and to make "missions a war of conquest and not a wrecking expedition." This will be accomplished through an aroused and intelligent conception of the fields, of the earnest calls for the gospel and of the young men and women students appealing in vain to be sent. The city has been divided into four sections and simultaneous meetings will be held in each. Pastors heartily endorse the campaign and will throw open their churches for as many meetings as the band desires to hold.

The Tabernacle's Record

The year-book of Broadway Tabernacle just distributed contains the reports presented at the annual meeting. The committee of the church says: "For the first time since 1890 the membership shows an increase." There have been fifty-two additions. Of these thirty-five brought letters from other churches, including seven who came from the Central Church in Chelsea, where Dr. Jefferson was pastor before coming to the Tabernacle. The total contributions amounted to \$23,985, which is \$3,000 more than in 1897. From pew rentals \$13,534 were received. During 1898 there were twenty-four dismissions, sixteen to churches in this city. The total gain in membership during 1898 was eighteen. The membership at present is 716. There is a debt of \$77,832.

CAMP.

The National Duty and Opportunity

As Set Forth by President McKinley and Secretary Long

President McKinley, in addressing the Home Market Club banquet in Boston, last week, said in part:

The evolution of events which no man could control has brought these problems upon us. Certain it is that they have not come through any fault on our own part, but as a high obligation, and we meet them with clear conscience and unselfish purpose, and with good heart resolve to undertake their solution. . . . The Philippines, like Cuba and Porto Rico, were intrusted to our hands by the war, and to that great trust, under the providence of God and in the name of human progress and civilization, we are committed. It is a trust we have not sought; it is a trust from which we will not flinch. . . .

What nation was ever able to write an accurate program of the war upon which it was entering, much less decree in advance the scope of its results? Congress can declare war, but a higher power decrees its bounds and fixes its relations and responsibilities.

There is universal agreement that the Philippines shall not be turned back to Spain. No true American consents to that. Even if unwilling to accept them ourselves it would have been a weak evasion of manly duty to require Spain to transfer them to some other power or powers, and thus shirk our own responsibility. Even if we had had, as we did not have, the power to compel such a transfer, it could not have been made without the most serious international complications. Such a course could not be thought of. And yet had we refused to accept the cession of them we should have had no power over them even for their own good. We could not discharge the responsibilities upon us until these islands became ours, either by conquest or treaty. . . . Did we ask their consent to liberate them from Spanish sovereignty or to enter Manila Bay and destroy the Spanish sea power there? We did not ask these; we were obeying a higher moral obligation which rested on us and which did not require anybody's consent. We were doing our duty by them as God gave us the light to see our duty, with the consent of our own consciences and with the approval of civilization. . . . A reign of terror is not the kind of rule under which right action and deliberate judgment are possible. It is not a good time for the liberator to submit important questions concerning liberty and government to the liberated while they are engaged in shooting down their rescuers.

That treaty now commits the free and enfranchised Filipinos to the guiding hand and the liberalizing influences, the generous sympathies, the uplifting education, not of their American masters, but of their American emancipators. No one can tell today what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, their and our well-being. If we knew everything by intuition—and I sometimes think that there are those who believe that if we do not they do—we should not need information; but, unfortunately, most of us are not in that happy state. This whole subject is now with Congress, and Congress is the voice, the conscience and the judgment of the American people. . . .

No imperial designs lurk in the American mind. They are alien to American sentiment, thought and purpose. Our priceless principles undergo no change under a tropical sun. They go with the flag. They are wrought in every one of its sacred folds and are indistinguishable as its shining stars.

Why read ye not the changeless truth,
The free can conquer but to save.

I have no light or knowledge not common to my countrymen. I do not prophesy. The present is all-absorbing to me, but I cannot

bound my vision by the blood-stained trenches around Manila, where every red drop, whether from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just passed, shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American republic, because it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization.

Addressing the General Court, the legislature of Massachusetts, the President said:

Gentlemen, we may regard the situation before us as a burden or as an opportunity; but, whether the one or the other, it is here, and conscience and civilization require us to meet it bravely. Desertion of duty is not an American habit. It was not the custom of the fathers and will not be the practice of their sons.

Secretary of the Navy John D. Long, addressing the Home Market Club, said:

It is a poor philosophy that peers hopelessly into the future only to learn how far off is the day, not of ruin and dissolution, for that will never come, but of transition to some new form of civilization, some new form of national life, some new arrangement of national boundaries, all of which are necessary accompaniments of the enlarging and advancing progress of mankind. Meantime, our duty is to meet the responsibility that is upon us. Undoubtedly it would be easier if we could shift it from our shoulders and lay it down. It is with a wrench that any man, especially any son of New England familiar with its traditions and recalling its charms of provincial life, becomes aware that these must, betimes, give way to larger demands and more trying exigencies. . . .

Why doubt and repine, when the time of doubting and repining is inexorably past, and when doubting and repining can now do no good? Why shall not the United States, now that these lands and tribes have been intrusted to its disposition, enter upon the trust thus imposed upon it, with the determination that, as it began by freeing them from the yoke of oppression, it will go on and insure them still larger blessings of liberty and civilization, and will so bear itself toward them that in securing their welfare it shall also promote its own, and, as always happens when men or nations co-operate in the spirit of justice and good will, the reward shall come to both in their mutual increase? Is not that the statesmanship of the great Master, who limited not his mission or that of his disciples to his own chosen people, but proclaimed that his gospel should be preached in all the world unto all nations—that greatest statesman of all time, Jesus Christ.

There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hope, health and wealth. No danger that stood in their way, no obloquy that deterred them. In this day of our pride and exultation at the deeds of our young heroes in Manila and in Cuba let us not forget that the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.—From speech of Hon. George F. Hoar in United States Senate.

A Maine Broadside

Along the Eastern Frontier

BY REV. D. P. HATCH

If our home missionary magazines contain scant reference to frontier work in New England, it is not because we are without a real "Eastern frontier," or that pioneer work is confined to remote sections of the country. Not until one has covered the 375 miles by rail from Kittery to Caribou is he apt to realize the extent of territory embraced in our denominational domain in the Pine Tree State.

Aroostook County has long offered interesting illustrations of genuine border work, and Congregationalism has sent many pioneers into this great Northern district during the past thirty years. Genuine missionary work and thousands of dollars from the treasury of the Maine Missionary Society have gone thither to lay foundations in the religious and educational life. In some cases others have built upon our foundations, as the Congregational church has stood modestly aside to see rival denominations enter and thrive at its expense. It is the old story, oft repeated throughout the country, yet we do not believe our toll and money have been wasted. Our denomination stands in this region, as it ever has, for a tolerant, liberal and intelligent phase of Christian activity, which must have a strong influence for the future welfare of the State.

The picturesque valley of the upper Aroostook River contains a field of special interest, which may be called a real frontier. The village of Ashland, the center of a territory forty miles long and fifteen broad, is proud of its flourishing church, only three years old, which, through its several out-stations and Sunday schools, ministers to the spiritual needs of the people of the entire district as fully as such a church can do with a single pastor. The church frequently finds its Sunday evening audience numbering 150. The large lumbering and agricultural interests of this region, with its recent railroad accommodations, makes it one of the most promising fields in the State.

Real pioneer work is done outside the limits of this great county, however. On the upper Kennebec are several towns which evince the wisdom of church extension through the agency of the Maine Missionary Society. The moral and spiritual tone of the little communities of The Forks and Carritunk marks a wonderful contrast to their condition less than ten years ago. Our small but vigorous churches there are the sole secret of the change. In the pretty village of Bingham, at the entrance of this district and the terminus of the Somerset Railroad, one may soon learn of some of the most effective work in the entire State, under the direction for five years past of the devoted pastor, Rev. J. C. Gregory, the sole remaining member of the Andover Band upon his original field.

Not less interesting in its "frontier" aspects, though different from the fields already mentioned, is the region of the Dead River Valley, in Franklin and Somerset counties. Stretched along the base of Mt. Bigelow are several small towns, the center of large lumbering operations, where, except in a single instance, the people are dependent upon our denomination for whatever spiritual stimulus they receive. Lately, through our missionary society, this field has been cultivated with gratifying success. Out of a state of almost complete indifference many people have become alive to their need and respond to the work done for them with considerable zeal.

Into all these and other similar sections of Maine come the summer tourist and the sportsman by hundreds each season and increasingly year by year. These more secluded districts are thus brought into close touch with something of the life of our great cities, this influence being helpful to a certain extent, while much of it is vicious. This ele-

ment alone greatly complicates the problem of evangelization in these frontier places. The occasional example of helpful religious influence one meets in the vacationist or the sportsman, who "brings his religion with him," only emphasizes the lack of it in scores of instances where such influence ought to be found. The "natives" of these sections, who are largely of the same New England stock from which the best of our race have sprung, are quick to read the "living epistle," whether he reflects the spirit of the Master whom he serves or is false to him. Sabbath desecration, intemperance and kindred vices, as they abound to a great extent because of this inroad from abroad, make these fields extremely difficult for the missionary or the settled pastor or the church. Congregationalism faces a difficult problem on our "Eastern frontier," yet through a score of small but live churches with consecrated leaders in some of these districts, as well as by means of other well-directed missionary work, it is seeking to show the beauty and benefit of a simple Christian life, and that such a life is possible in spite of much that may oppose it.

The Churches of Greater Portland

By the annexation of Deering to Portland early this month the latter city becomes both by number of churches and by membership entitled to be incorporated among the "strongholds of Congregationalism." The greater city now has twelve churches of our order with an enrollment of over 2,500 members. At the head of the list in age and numbers stands the Second Parish, which under the leadership of Rev. R. T. Hack is sustaining its honorable record in preaching the gospel and ministering to a large constituency through its various organizations. While the tendency of family life is away from this part of the city, and while there have been some serious losses, yet the work has been maintained with devotion and power.

Next in chronological order comes High Street, organized in 1831. Its first pastor served four years. Then Dr. J. W. Chickering followed in 1835, serving thirty years, and was followed by Dr. W. H. Fenn, who is now closing his thirty-third year and bids fair, with his intellectual ripeness and activity and his hold upon the people, to serve many years longer. With an especial devotion to great missionary efforts, this church well fills the place that belongs to it in the life of the community and the world.

The Fourth or Abyssinian Church has long maintained a work for the comparatively few colored people. It has done good work and, though at times its life has seemed uncertain, has commanded the support of its sister churches, and, under the leadership of a talented and attractive pastor, Rev. T. E. Smythe, the future looks as encouraging as it has for many years. The terrible disaster, which brought sorrow to so many Maine homes—the loss of the steamer Portland—fell especially heavily upon this congregation, so many colored people being employed on the steamer. The winter meeting of Cumberland Conference has just been held with this church and received royal entertainment.

Bethel Church, which for nearly threescore years has stood with an open door and the gospel for the sailor, has now the veteran pastor of the city, with a single exception. Rev. Francis Southworth began work here in 1865, though his installation did not come till July of the following year. In this respect Dr. Fenn divides the honors, as his installation came the month previous. Changes in marine life during the last two decades have been felt by this body of workers, but with the prudence and experience of such a leader, coupled with the reliable support in the field,

the work has gone on. A recent development has been the establishment of a branch work on one of the islands of Casco Bay, where the fishermen were without gospel privileges. The result has been a neat chapel built and paid for and a band of Christians converted and gathered in church bonds with the Bethel Church, but having regular services of their own. With its interest in the sailor the Bethel has ever maintained a living interest in the regions beyond the seas, and that interest has culminated in recent years when Miss Annie Gould, a daughter of the church, has gone forth with Miss Morrill of the Second Parish Church to do the heroic work that they are doing in North China.

At State Street Church Dr. Jenkins is sustaining all the best traditions of this pulpit that has held strong men in the past. This church has ever been able to do much for the advancement of the kingdom, and with ability has been found a readiness which has brought assistance and success to many a needy enterprise both near at hand and farther away. Its edifice has been thoroughly renovated and a beautiful front added during recent years, making it an attraction where it stands.

St. Lawrence has been the outpost in the eastern end of the city since 1855. It has ever been a church of converting and spiritual power. It has believed in revivals, labored for them and had them. Many other churches of the city and outside the city are indebted to this church on the hill for men and women here converted and sent out. Rev. A. H. Wright, than whom no man is more honored or loved in the city, has been pastor since 1871, while he still seems one of the youngest pastors in the region. The crowning of his first quarter of a century here was the erection of the beautiful stone church which was dedicated in 1897. The building in architectural beauty and adaptation to its work compares favorably with any in the State, if not in New England. In its tower is a fine chime of bells, the only one in the city and possibly the only one in the State. Though the erection of this building, in which he found generous assistance from his many friends throughout the city, crowned his earlier work, it by no means completed his success with his people. The past year has been a prosperous year, and at the recent annual meeting his people showed their appreciation of their pastor and the situation by voting a generous advance of salary.

At the other extreme of the city stands the West Church, where Rev. L. S. Bean is closing his fifth year. For many years helped by some of the stronger churches, this church has not only assumed self-support in these years, but has added an attractive, convenient and much-needed set of Sunday school and social rooms. With a united and courageous people—mostly young—in an advancing part of the city, the outlook is all that could be asked.

Next in age comes the Woodford Church in the annexed district. During the present month Rev. E. P. Wilson enters upon his twelfth year in the pastorate. In these years the membership has doubled, the place of worship has been renovated and enlarged and the church has taken a leading place in its Sunday school and benevolence. Regarding the latter, its gifts have increased many fold, while its home expenditures have also been enlarged.

Williston Church evidently came to the kingdom in an opportune time, and has been strong almost from its beginning. Located in the best residential part of the city, in the quarter of a century of its history it has become one of the few largest churches of the State. As the source of the Christian Endeavor movement, it need not be said that it has become historic, and now with its new

pastor, Dr. Baker, its awakened enthusiasm and its crowded room there soon must come what has been needed in the past—that enlargement of its quarters which will give opportunity for its larger work.

Free Church is the second of the three in the Deering portion of the city. It was established a few years ago and has done good work. Rev. T. M. Davies is now pastor.

Two years ago a company of awakened Scandinavian people formed a little church to which Rev. B. B. Sather ministers earnestly and faithfully.

The little Benjamin of this ecclesiastical flock is the North Deering church, formed within a few months. It is the only one of the twelve without a pastor, but has regular services and the outlook is promising.

The recent returns show that in some directions the work of these churches for the past year has hardly been up to the standard of the past either in membership or benevolence. In this they are but on a level with the rest of the State, but all are well equipped for better work than ever.

A marked religious event of the year is the completion of the new Y. M. C. A. building on Congress Square near High Street Church. It is a beautiful and spacious structure, a monument to the generosity of the citizens of Portland and the efforts of many good men, but especially to the labors of Sec. E. T. Garland, a Portland boy, a son, an honored member and an officer of Williston Church.

Much more might be said of "this beautiful city seated by the sea." Space forbids, but we can ask a blessing upon the new city, "Greater Portland."

E. M. C.

Around the Sandy River Region

There are rivers in Maine of greater importance than the clear-flowing Sandy, and doubtless their course lies past churches more prominent than the ten of Franklin Conference along the Sandy and among its tributary valleys and hills. Yet the record of the ten contains deeds and names of which no one need be ashamed. Its beginnings are intimately interwoven with the labors of Maine's home missionary saint, "Father" Sewall. An old-fashioned pastorate was that of "Father" Rogers, who served the Farmington church more than two generations. Dr. Lyman Abbott received early training in the service of the Wilton church. Dr. G. A. Gordon of Boston both gave and received good measure from the Temple people, with whom his ministry began. Pres. C. F. Thwing of Adelbert College is a son of the New Sharon church. Phillips two years ago gave up her pastor upon the demand of Bushnell's old church in Hartford.

With several of our churches the present problem is that of the decadent farming town and a resultant diminution in church membership and power. The logic of this decadence has resulted in the closing of one meeting house, the worshipers uniting heartily with Christians of another denomination. To four churches a generous and deserved annual grant is made by the Maine Missionary Society. Otherwise their doors would be closed. As it is, they render the community good service, counteracting the social stagnation and warding off the ever-impending paganism of the rural districts. To one of them has justly fallen responsibility for the religious well-being of an entire town of 500 souls—a splendid parish for a young man. By the way, most of our ministers are young men, a few years out of Bangor, Andover and Union. Another church, worshipping in a beautiful little chapel erected and deeded to the Maine Missionary Society through the benevolence of an old resident, is likewise the only religious organization in the community and its house of worship the only public building. Three organizations which were until recently dependent upon missionary aid are now self-supporting—a fact which speaks eloquently

of the sacrificial earnestness especially of the leaders.

The outgo from the country church of young persons who later become supporters of the city churches is constant and must be reckoned among both the discouraging and encouraging features. Thirteen States, from New Hampshire to California, are represented on the absent list of one church, and many of these members are active in the remote churches. In two churches where the absent list has been a matter of some concern an annual membership fee, a nominal sum, but sufficient to defray the expense incident to church fellowship, is requested of all members, absent and resident. Thus the absent are reminded of the vitality of that bond they have never seen fit to sever.

At Wilton a flourishing old time academy, at Farmington a State normal school and also the Little Blue School for boys—with which the name of Jacob Abbott, author of the *Rollo Books*, is always associated—enlarge the opportunity for ministration. The Endeavor Society of the Old South, Farmington, always has many student members from the normal school, and some each year unite with the church. Miss Mary Morrill, now a missionary in North China, was one who did so. This church is fortunate in the possession of a modern plant, well adapted to its needs. Its cheerful, commodious audience room is well filled weekly with an audience in which many classes, farmers, professional and business men and students, are in evidence. At a recent Sunday evening temperance rally, Principal George C. Parington of the normal school, a member of this church, gave an address upon the principles of the Maine Civic League, of which he is president.

For pioneer missionary work there is still in Maine abundant opportunity. The Phillips pastor preaches regularly at a large mill and lumber camp near the Rangeleya. Rev. C. F. Parker, State missionary for western Maine, contemplates further work in the Dead River region, where his presence last summer and fall stirred the people. Here is a sturdy, thrifty people, isolated from the railway and equally from the privileges of a resident ministry and church organization, yet affording a field worthy of both.

The Bowdoin Traveling Library, books collected by the librarian of Bowdoin College and at present under the care of the Farmington pastor, is still upon its mission, going from church to church and schoolhouse to farm, a forerunner of that State Traveling Library movement to which the Maine House of Representatives the other day voted its approval.

A feature of the next meeting of the Franklin Ministerial Association deserves mention. A member has been appointed to conduct a quiz on the subject of Foreign Missions, with reference to supplying any deficit in that knowledge of the work which is so essential to enthusiasm and power.

E. R. S.

The Past Year in Maine

The Maine statistical report comes along this year well at the front of State reports. It shows the number of churches, including two new ones at Steuben and North Deering, 250. There are reported 201 ordained ministers, including 55 pastors installed by council, 96 otherwise inducted, and five supplies, besides 45 others not regularly supplying Congregational churches. Church membership is 21,832, a loss of one. The additions are 853, of which 579 were on confession. There were 869 removals for all causes. The Sunday schools enroll 22,052 members and have an average attendance of 12,816. The young people's societies report 169 societies, a membership of 8,038, a loss of nearly 1,300. The benevolent contributions amount to \$48,222, a decrease of \$13,415, the foreign field receiving \$8,736. There is even less ground for satisfaction in those figures when it is considered that

last year's statistics showed quite a marked falling off. Four churches show an addition to membership of over 15: Bucksport, 85, with 80 on confession; Warren Church, Westbrook, 41, with 33 on confession; Pittston, 25, with 19 on confession; Bristol, 19, with 17 on confession.

Among the Churches

BANGOR.—First. The Sunday evening "people's service" continues to grow in numbers and interest. The congregational singing of familiar hymns is a popular feature and the rendering of sacred music by fine vocal and instrumental musicians an attraction, while the brief address is always helpful.

FOXCROFT.—The Ladies' Circle gave an excellent report of the work of the past year, \$214 having been raised by socials and \$300 being in the treasury. A church piano has been purchased and a vote passed to spend \$360 in the addition of a dining-room and kitchen to the chapel.

LYMAN has recently renovated the interior of the church, and purchased interior lights. It was in the hanging of the new chandelier that the pastor, Rev. J. E. Newton, met with his accident. There is every prospect of his occupying the pulpit next Sunday, after three weeks' absence.

EASTPORT.—The six rooms designed for social purposes are found enjoyable. The pledges for the work are promptly paid. Benevolences pledged exceed those of last year. A box of ten \$5 bills was given the pastor for a Christmas gift.

PORTLAND.—Bethel. Capt. P. S. Spear, known as "the old sailor," has passed away, aged 88. For about 20 years he had charge of the Sailors' Reading-Room and was a valued helper. Two other members have recently died.

DENNYSVILLE.—Taking advantage of the increased railroad facilities a special meeting of the Washington Association was held here. The visiting ministers united in a public evening meeting of much interest.

MECHANIC FALLS shows great encouragement since assuming self-support. A spiritual blessing has followed and four persons confessed Christ. Electric lights and renovation of the interior are recent features.

LEWISTON.—Pine Street. A portrait of the late R. C. Pennell, for many years organist, has been hung in the vestry, to be succeeded by those of Hon. Nelson Dingley and Mr. A. D. Lockwood.

HANCOCK POINT's beautiful little chapel, begun in September, is now finished. It is of wood 63 x 31 feet, containing 33 pews and easily seating 250. It cost about \$1,500 and is undenominational.

BOOTHBAY HARBOR has two choirs to aid the music, the senior choir in the morning and the junior in the evening. Both are earnest and popular.

EAST DIXMONT.—The union church free to all denominations, which was destroyed by fire, is being replaced by a new building.

Feb. 12 was observed in many Maine churches as Lincoln Sunday. C. E. Societies especially made Lincoln the subject of the meetings.—Rev. Charles Whittier has regained his health and has supplied at Milford and Patten recently.

The Wharton Meetings in Washington, D. C.

Rev. James Wharton, the English evangelist, now making an evangelistic tour among Congregational churches of the South, had great success during his eight days with the University Park Temple, Washington. Two services were held daily—afternoon and evening. More than 100 persons were converted, and this young, vigorous church itself took on new life.

The meetings had been well planned and, though surrounded by a large non-church-going people, the house was full from the start; because the modest little chapel is an open-door church. It is a center for the young people of the neighborhood, where they meet in clubs, classes, drills, reading-room, and so on. There could be no better evidence of the good of this free policy than the spirit and results of these meetings.

Mr. Wharton is a Scriptural preacher and entirely free from sentimentalism. Besides those converted at the church, several students were converted at Howard University. Up to the present about 40 have offered themselves for church membership here. The pastor, Rev. S. N. Brown, has organized a special class for the young converts.

In and Around Chicago

A Real Calamity

Chicago has often suffered severe losses from fire, but the greatness of the loss which fire may bring has never been brought home with more emphasis since the destructive conflagration of 1871 than in the burning of the bookstore, Feb. 12, of A. C. McClurg & Co. Had not the fire occurred Sunday there would probably have been loss of life, for nothing was saved, neither book nor paper. The building, wholly devoted to the business of the house, is a total ruin. Losses are said to figure up \$562,000. The stock, fortunately, was low, and was valued at about \$450,000, upon which there was \$400,000 insurance. But no insurance can make up for the destruction of rare books, precious manuscripts, or first editions around which cluster hallowed memories. Many visitors to Chicago will recall "book-lovers' corner," presided over so graciously by Mr. George M. Millard, who took such delight in calling attention to the treasures he had gathered abroad in order that the West might enjoy them and who spoke, as Eugene Field used to phrase it, in "black letter." Mr. Millard is almost overpowered with a sense of his loss and wishes he could have been in the store when the fire broke out, that he might have saved a few of the books which can never be obtained again. Some idea of the extent of the business of the house is given in the fact that its sales last year amounted to \$2,600,000. It has had a singularly sad experience with fires. It was founded in 1848 by S. C. Griggs. The company was Gov. William Bross. When he retired his nephew, Egbert L. Jansen, took his place. In 1866 Gen. A. C. McClurg was admitted to the firm. Both Mr. Jansen and General McClurg had been clerks for the firm. The store, which then occupied No. 111 Lake Street, was burned in 1868. A new store was obtained on State Street in what came to be known as Booksellers' Row. This store was destroyed with the rest of the city in 1871. For a time the business was carried on at the residence of Mr. Jansen in Wabash Avenue, south of 12th Street, but was finally brought back to its old site on State Street, where it remained till 1880, when it was moved to the corner of Madison and Washington Streets, where the recent fire took place. At present temporary quarters, a little further south on the same street, have been secured, and mail orders are being promptly filled. Probably as a simple bookstore this house sold more books than any other in the country. It was a delightful lounging place, and every possible effort was put forth to make it such. Just where the new store will be located is as yet undecided. Probably on the old site and in a building which will be even more attractive and convenient than the one toward which booklovers' feet have instinctively turned in the past.

The Ministers' Meeting to Change Its Habitat

Since the destruction of the old Grand Pacific Hotel our Congregational ministers have been guests here and there. The Y. M. C. A. accommodated them for nearly or quite a year. Then they found a temporary abiding place in the Sherman House and later in the Briggs House. Finally they were invited to return to their former quarters in that portion of the Grand Pacific which has been refitted and made more satisfactory than ever as a hotel. Here after next Monday they will welcome their friends. This week the meeting was in one of the lecture-rooms of the seminary. Rev. C. E. Wyckoff, secretary of the brotherhood of Andrew and Peter, described the nature and purpose of that organization and urged the formation of branches in our churches. He was heard with much interest, especially in his assertion that the brotherhood does not desire extra meetings, but aims at service and not services. With the latter most of our ministers are weary and view

with dismay any attempt to increase their number or to introduce any measure, however excellent in itself, which will almost necessarily draw away from regular Sunday worship. The paper by Dr. Thain of the *Advance* was in partial answer to one read by Professor Gilbert two weeks earlier, and sought to give an account of the teachings of Paul as to the meaning of Christ's death.

Lincoln's Birthday

By action of the legislature Feb. 12 is now observed in Illinois as a holiday. Sunday nearly every minister in the city referred to it and many made the martyred president the text of their sermons. Dr. Noble took advantage of the occasion to bring forward the evidence, which is so convincing, that during the later years of his life Lincoln became a sincere believer in Christ and had decided openly to profess his faith by uniting with the church.

The Marquette Club's Celebration

Efforts were made this year by this club to celebrate Lincoln's Birthday more elaborately and impressively than usual. Distinguished speakers were invited and several notable addresses were made. Hon. Whitelaw Reid spoke on the necessity of expansion and on the work of the peace commission. He took pains to say that government does not always receive its just powers from the consent of the governed, and that the object of the military government now controlling the Philippines has for its object the good of the people there as well as advantages for the United States. He denied that there had been any thought of annexation as a State, or of extending the right of suffrage to ignorant Filipinos. They are to be taken in hand and trained for self-government, if possible, but meanwhile are to be held in such subjection as will be best for themselves and the world. Gen. Stewart L. Woodford traced the providential events which have put new responsibilities upon us, and dwelt upon the difficulty of determining at present what disposition to make of the Philippines, and Comptroller Dawes took the opportunity to set forth the views of the President as to needed reforms in currency. His most prominent point was the necessity of passing a law to prevent the paying out again of treasury notes once redeemed in gold, except for gold.

Release of Dr. Gonsaulus

Wednesday evening Plymouth Church reluctantly consented to give up its claims upon Dr. Gonsaulus in order that he may be free to accept the call of the Central Church. The vote was unanimous, but sorrowful. Rev. Mr. Haynes will be acting pastor till Oct. 1. Meanwhile the church will decide as to a permanent pastor. It has 800 members, and ought to command the service of as good a man as can anywhere be found.

Founders' Day at Galesburg

Feb. 15 citizens of Galesburg and invited guests gathered in the recently dedicated Central Church to celebrate the founding of the city. The services morning and evening were enjoyed by audiences which filled the spacious audience-room. President Finley of Knox College announced that the \$25,000 promised by Dr. D. K. Pearsons have been secured, and that \$75,000 had been raised by the alumni and their friends to meet the conditions upon which this money had been offered. Dorothy Williams, a great-granddaughter of Silvanus Ferris, one of the most prominent of the founders, unveiled the bronze tablet which has been set up in the vestibule of the church in their memory and upon which are 150 names. Judge Sears, Judge Kohlstaet, President Harper and Dr. J. F. Loba were among the speakers.

A Faithful Servant

It is a surprise to the friends of Mrs. Bryner, who for two years and a half has been con-

nected with the missionary department of the Sunday School and Publishing Society, to learn that henceforth she will represent interdenominational Sunday school work. She has rare power as a teacher and has had great success in rousing an interest among Sunday school teachers and in showing how the prominent points of a lesson may best be presented. The society has been extremely fortunate in its Western representatives. Few men have ever more willingly given time and thought to the work and needs of a benevolent organization than the business men who are its directors in Chicago. They have foreseen emergencies and formed plans which have been of immense value. So long as such men as now represent the Sunday School Society in the West remain among its counselors, Western churches need have no fear of any failure rightly to consider their interests. We are glad to learn of the continued prosperity of the society both in its business and missionary departments. It means something to be able to show, as Secretary McMillen can, a steady growth in contributions to the society from year to year from the churches of this region and a decided increase in the interest taken in its missionary work.

A New Creed

The University Congregational Church, Rev. N. I. Rubinkam, D. D., pastor, has adopted a creed which reads as follows:

We, the undersigned, are associated together for the worship of God, religious instruction, mutual helpfulness in the spiritual life and for service to our fellowmen.

We believe in the two laws of love toward God and towards our neighbor as proclaimed and expounded by Jesus to be the fundamental and all-inclusive ideal of every true life.

In subscribing ourselves as members of the University Congregational Church, we declare it our purpose to strive to make the spirit of Christ dominant in our lives and in all the relations of men to each other.

The creed is noticeable rather for its omissions than for its affirmations. Nothing is said of sin or of the necessity of regeneration, of the deity of Christ or of the nature and authority of the Scriptures. Dr. Rubinkam thinks that the church must recognize the artistic and scientific movements of the day, and that, as people are leaving the church, it is necessary for it to follow them into the world and furnish them the religion which is the background of all true life.

Chicago, Feb. 18.

FRANKLIN.

King's Daughters circles in many parts of the country and personal friends of Mrs. Maria B. Furber of Newton Center, Mass., have contributed nearly \$7,000 for the erection at Atlanta University of a cottage, fully equipped with every needed appurtenance, in which the women students will be instructed in domestic science and in which they also will live during a portion of their academic career. Under competent instructors they will carry on the work of the home. The chemical, physiological and economic relations of the food supply question will be taught, as well as the principles of drainage, ventilation and general household sanitation. Three thousand dollars more will be needed to finish, furnish and equip the building, and after it is finished additional revenue in the way of endowment will be needed to provide competent instruction. Any one who realizes how much such a form of education will mean to some of the future mothers of the Negro race of the South, and who is blessed with wealth which can be invested so worthily, will do well to remit to Pres. Horace Bumstead, Atlanta University, Atlanta, Ga.

THE HOME

The Plodder's Petition

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little thoughts, to suit
A shriveled mind.

I do not ask for place among
Great thinkers who have taught and sung,
And scorned to bend
Under the trifles of the hour—
I only would not lose the power
To comprehend.

—Helen Gilbert, in *The Independent*.

It is a question whether we do not give a place of exaggerated importance to intellectuality as a condition of our friendships. We crave sympathy, it is true, and the highest type of intimacy must involve a large element of mutual understanding, but is it well to estimate those about us merely by their intellectual capacity and quickness of wit, even if we are persuaded of our own title to these qualities? Nothing, in the long run, becomes so exasperating as quick wit without geniality, or great knowledge without depth of character. How often we find comfort in the restful presence of some man or woman who cannot, perhaps, share our intellectual ambitions, but who dwells in the untroubled atmosphere of simple duty and abiding peace. Even on the intellectual side there is much to be learned from these quiet people who see truly, though they may not see far, and think justly, though their range of thought is small. And in the long look forward we must still remember that knowledge vanishes away, but love and faith and hope abide forever.

A Word of Cheer for the Aged

BY REV. F. B. MEYER

I quite agree with you, old friend, that they use a smaller print in these magazines than they used to. Though I cannot profess to be an old man, I have noticed a growing tendency in the same direction which much perplexes me. Between ourselves, this new generation has an uncommon predilection for smaller things than I seem to remember twenty years ago. There is no accounting for such a taste, and we may as well say as little as possible about it—first, because we cannot alter it, and, second, because they might begin to say unkind things about our eyes.

There is another curious thing you may have noticed—I know at least it is a subject of remark amongst the older generation—that people walk faster than they used to, though I cannot say that this has particularly struck me. In any case, it is only a part of the rush of the present day, in which everything is as much quicker than it used to be as an express train than the old stagecoach.

I hope you do not talk too much about the "good old times." Looking backward

is not a wise thing for any of us to do, remembering that Lot's wife was turned into a pillar of salt! No doubt there is a parable in that for all time—to teach that people who look behind are liable to be turned to stone. Besides, there never was so good a time as this. If the old times were good, the new ones are ever so much better. Wages are higher, the hours of work shorter, sanitation, lighting, and the housing of the poor are more carefully attended to. There are nowadays marvelous opportunities of traveling, self-education and of obtaining knowledge which our forefathers never had. Think of the daily, weekly and monthly literature which is entering our homes and beguiling our leisure hours. Let us keep an open heart to all the privileges and opportunities within our reach, welcoming what is beautiful, and true, and good in modern life, not living in the remote past, but acting in the living present, and as eager as any to abstract its present blessing.

What a wonderful provision grandchildren are! They come around your knees with their prattle and childish ways, and their presence charms you out of yourself. They remind you of what their fathers and mothers were years ago and recall never-to-be-forgotten incidents. They refuse to let you alone, which is perhaps good, and you must remember the marvelous influence that you may have in the formation of their young characters. Their parents are too busy in many cases to answer all their questions, join in their games and receive their confidences. But you have leisure, and in helping them are becoming as little children, and discovering the doorway into the kingdom of God. It is wonderful how human life completes a circle and returns again to childhood, purer, tenderer and sweeter than in the years of middle life, when strong blows were given and received.

It is impossible for me to say how much my grandmother was to me in the old family home, where radiant days of childhood and boyhood were passed. Her mornings were spent in her bedroom, and I seem again to be sitting by that great four-post bed, whilst she speaks about her early life, her religious experiences, the books she has read, the men with whom she has conversed, now and again breaking off into the life of today and the interests of her children's children. She was so refined by life's long discipline, so drawn aside into fellowship with the unseen, so eager that the young life beside her should play a worthy part in the great world. It is thus that the generation which passes is able to transmit the lessons it has learnt to the third and fourth generation that follow.

There is keen interest also for the aged to follow the young lives which, by mysterious bands, are bound to them. Barzillai means "man of the iron will," but there came a time to him, as it has come to you, when nature would no longer obey the behest of his iron resolution; so that, when David, in acknowledgment of his princely hospitality, asked him to spend his declining years at court, the old man excused himself and besought that Chimham should take his place. Can you not imagine how Barzillai would live again in Chimham's career in the great city?

But, besides, can you not obtain warnings from your past failures and mistakes which may be of supreme importance to the young life which is starting from your side? You know which of the many short cuts are only a long way round in the end, and the blind alleys which lead nowhere, and the bridges which will bear and those which are only frozen snow. How invaluable is this knowledge of yours! And how priceless the experience which enables you to take the youngsters by the hand and say, Don't go that way; I have been there myself, and it will only waste your time and give you pain. It is surely worth the tears and heartache, which you suffered if you can warn off the swift movements of the young skater from the dangerous ice.

There is great interest in looking down on the progress of events from the comparative ease and rest of an honored age. It reminds one of experiences of the Lord Mayor's Show. It is possible to view it from the streets, but if you get anywhere near Ludgate Circus within half an hour of its passing you almost despair of life. Pushed this way and that, hustled, robbed, borne to and fro as by huge breakers of human life, you strike out in sheer desperation for life. After all, it is not altogether unlike the experience through which most of us pass in life's mid-passage. But what a contrast when presently you reach the timely shelter of a window or balcony! There, in serene good-nature, without fever or fuss, apart from the swirl of the human tide, you can look down and laugh at the humors of the crowd, or watch the gradual emergence of good order before the batons of the police. That is the tranquillity and peace of age.

Here I stop to ask a friend sitting by my side what he has made of life. He is just seventy-four, rather short of breath, but hale and hearty. He says: "Goodness and mercy have followed me all the days of my life. I have had my trials, which looked rather formidable while they were coming on, but they don't appear so formidable now they have passed over. I had a very considerable fear of death, but it's going away. My daughter went over the river the other day, and if she and so many young ones have done it, I don't think I need mind."

You, too, have had your trials, but you have had more mercies than trials, more sunny days than dark ones, more miles of easy walking over the greensward than of climbing up the perilous ascent. And can you not now see a reason in every trial, privation, or loss? You could not at the time, but as you look back you see that God could not have done other than he did. He led you by a right way to the city that hath foundations, which already glistens within view. And you will surely find that death, which once loomed before you like a range of mountains, as you approach it will become a plain or tableland, so gradual will be your ascent towards it.

Will you not allow the near prospect of the blessed future to shed its comfort over you? A river is an emblem of life. In its early days it babbles over the stones; in its last days it is too deep to babble, but it mirrors the overarching sky on its bosom and bears navies on its mighty waves, till it meets the ocean, which had so often sent its tides up its

bed. So let your experience deepen, widen, become fuller, richer; so let the impulses of the unseen and eternal send their encouragement and hope throughout your heart; so enrich the earth as long as you are left in it; and finally merge your life in the life of eternity as stars sink in daylight, or rivers rest in the ocean whence their waters came.

The Sand Men of Cuddledowntown

Cuddledowntown is near Cradleville,
Where the Sand Men pitch their tents;
In Drowsyland,
You understand,
In the State of Innocence:
'Tis right by the source of the River of Life
Which the Grandma Storks watch over,
While Honey-bug bees,
'Neath Funny-big trees,
Croon Lullabys in sweet clover.

'Tis a wondrous village, this Cuddledowntown,
For its people are all sleepers;
And never a one,
From dark till dawn,
Has ever a use for peepers.
They harness gold butterflies to Sunbeams—
Play horse with them, a-screaming,
While never a mite,
Throughout the night,
E'er dreams that he's a-dreaming.

In Cuddledowntown there are Choo-choo cars
In all of the beautiful streets;
And round bald heads
And curly heads
Are the engineers one meets:
From Piggybacktown to Pattycakeville
The cars run, hissing, screeching,
While wonderful toys,
For girls and boys,
Can always be had by reaching.

O, Cuddledowntown is a Village of Dreams
Where little tired legs find rest;
'Tis in God's hand—
'Tis Holy Land—
Not far from mother's breast.
And many a weary, grown-up man,
With sad soul, heavy, aching,
Could he lie down
In this sweet town,
Might keep his heart from breaking.

—Joe Kerr, in *Collier's Weekly*.

Some Historic Dolls

BY JANET SANDESON

Time never was when little girls did not have their dolls to play with, to punish and love. In one of the buried cities of Egypt a little girl figure was found with her doll clasped to her breast, and in the British Museum is a doll with strings of tiny black beads, meant for hair, dangling from its little round head, which was found in the mummy case of a little Egyptian princess dead 2,000 years before Christ. There is also a Greek terra cotta dancing doll, which was dug up a few miles from the famous battlefield of Marathon. Persius tells how the young Roman girls hung up their childhood's dolls as a votive offering to Venus when they were ready for marriage. We learn of ancient Indian dolls, of the little girls of Amoy playing with dolls made of baked clay, and of the ancient dolls of Korea being made of paper.

In Japan a day devoted especially to girls is called the Feast of Dolls. The shops are filled with gayly dressed dolls bought and sold only for this feast. Every family has a number which are from two inches to one foot in height and which accumulate from generation to generation. The girls of East India play with a different kind of a doll from that known

to the little readers of this paper. Theirs are made of wood painted with different colors and are all alike, differing only in size. Each doll carries a baby in its arms and is fixed to a wooden block so it can stand. The only movable part is the head, which can be taken off, for it is fastened into the body by a peg.

Nothing resists the childish instinct to find or make dolls out of something. Stones, bricks, flowers, fruits, paper, rags, sticks, cats and dogs have been used to make dolls, and little Cosette, in Victor Hugo's famous story, dressed, hugged and put to sleep an old sword and loved it for her doll.

It was in the fifteenth century that dolls became common in France. An Italian visited that country with thirty mules hung with jingling bells and packed with boxes, in which were ninety-six wooden images of celebrated women of the old Roman empire. He exhibited them everywhere and gained quite a fortune. Charles VI., the mad king, was on the throne, and his counselors, thinking to amuse him, called the showman into the presence of his Majesty. The king listened to the story of Poppea, who was kicked by the mad Nero, with great attention and was so interested that he bought Poppea for about \$60. His example was followed by all the noblemen, and each named his puppet after the king's—Poppea. From this the word *poupée*, the French word for doll, is said to have been derived. It appears that dolls came in vogue at that time as playthings for French girls.

Many years later the puzzled dressmakers and tailors of Paris queried how they could send their patterns of new styles over the country. The dolls stepped into place to answer the query, and soon fashionably dressed images were sent throughout the kingdom and to other lands, keeping the whole civilized world up to date in the matter of fashion.

Who supplies the present enormous demand for dolls? From the little German town of Sonneberg there are sent off every year 30,000,000 dolls and millions more from other towns. At St. Ulrich, in the southern Tyrol, there are numerous warehouses filled with jointed dolls—the favorites of little girls the wide world over—varying in size from one inch long to three feet tall. One of the leading merchants of St. Ulrich sells, on an average, 40,000 two-inch dolls every week in the year.

Madam Michelet, in her charming *Story of My Childhood*, tells of her first dolly, which she made of white linen and bran when she was six years old, and of the anxiety it gave her because of its sworn enemies, her big brothers. One of them who could paint made a face for the rag baby of two broad lines of red and black, forming a cross. When the soft linen absorbed the colors the effect was hideous, to the great delight of the boys. We read of how the poor doll was hidden in the bushes, given to the cats and finally one day tossed into the acacia tree, where it ended its life and almost broke the little girl's heart. When she was older the shopkeeper gave her a real dolly, medium size, white and red, jointed and named by her father Margarido for herself. Many happy hours they played together as mother and child, first she was the mother

and then Margarido was. She made a house for it; she went to market with her little miniature of a market basket and into it she squeezed a plum, a cherry, and some green herbs, in exact proportion to Margarido's appetite. And once, O, happy day! the child buys a toy farm, household, flock, shepherd dog—all are laid at Margarido's feet. Yesterday Margarido was poor; today Margarido is mistress of a large estate.

George Sand had many dolls, some of whom she disliked and battered and smashed, while others were real favorites. She tells how once when she was going away she parted from a favorite. She ran back to give it a last look and doubted when the nurse promised to give it soup every morning. She joined the hands over its breast as if it were dead, and then lifted them above its head in the attitude of invocation to the good fairy for protection all the time of the mistress's absence.

The childhood of Queen Victoria was made happy with her large family of 132 dolls, for thirty-two of which she planned, cut, and sewed the clothes with her own childish hands. Wilhelmina, the little queen of Holland, is the owner of the first of Edison's accomplished talking dolls. Olga, the grandduchess of Russia, received three beautiful talking dolls from President Faure of France, one of which sang three songs in French when it was handed to the royal girl.

And so little maids from the far-away times until now have loved and played with dolls. May they go on forever living in the enchanted world of Dollidom!

Dangers in Snow

Today, with the wind whirling the snowflakes and heaping them in drifts here and there, we realize that there are dangers as well as inconvenience in snow, but it is not of the tangible, evident danger that I wish to speak. In behalf of the many little children who find the white "frosting" an attractive delicacy I would like to call attention to the real peril of eating snow. Even some grown people, using what they fancy is a nice discrimination, indulge in "snow sherbet," or, perhaps, an occasional handful from a convenient fence post.

Those of us who are familiar with a country landscape realize the beautiful clearness of the air after a two days' snowstorm. The hills stand clear-out against a dazzling blue sky, and the whole world looks fresh and clean. Indeed, that is just what it is. The air has been filtered by the snowflakes as truly as water is filtered by flowing through charcoal or fine sand. All the particles of dust, whatever their origin, have been caught and carried down and now lie in wait for the unwary in that soft heap which glistens so invitingly on the window sill; so that the new-fallen snow, no less than that which has lain on the ground for a day or two, is impure and dangerous. More than one case of diphtheria has doubtless been caused by germs eaten in snow.

Take the whitest snow you can find, melt it and drink the snow water—if you wish to do so. But remember that for every speck you can see there may be ten far more dangerous microscopic organisms. After a three days' storm, while the snow still falls, there may be such a thing as clean snow, but in general children and grown people should be taught that snow eating is a treacherous pleasure. Dust is sometimes unavoidable, but condensed in the snow it is safely out of the way, unless by our own ignorance or folly we ourselves imperil health and comfort.

M. C. J.

Closet and Altar

God illumines those who think often of him, and lift their eyes toward him.

Christ revealed God as the world's burden bearer, full of an exquisite kindness and sympathy; that what he was through three and thirty years God was through all the ages; that what he was to publican and sinner in Bethlehem God was for all maimed and wrecked hearts in all worlds; that no human tear falls but God feels it; that no blow smites the suffering heart but God shrinks and suffers; that with wistful longing he follows the publican and the prodigal, waiting for the hour when he may recover the youth to his integrity, or lead the man grown gray in sin back to his Father's house.—*Newell Dwight Hillis.*

O Lord, pinch me into the remembrance of my promise, that so I may re-enforce my old vows with new resolutions.—*Thomas Fuller.*

Compassion is the first word which describes the Spirit of Christ. It is a deep word—deeper almost than love, as the mother knows who has seen her child in the delirium of fever. Christ came to bring in the reign of righteousness, but before and after justice is pity.—*W. R. Nicoll.*

Say not to Christ: "A chamber in the wall is dress for thee; a table and a chair, A bed, a candlestick are ready there: Honor thy servant's house and enter in!" Knowing that he must pass the lighted hall And see the shining service and the state, And thee, the master, standing by to wait And pour rich ointment on the feet of sin.—*F. Langbridge.*

Twofold is the experience in which we need compassion and fellowship—in the time of responsibility and in the time of temptation. These are the two great lonelinesses of life—the loneliness of the high and the loneliness of the deep—in which the heart needs to be sure of more than being remembered and watched. . . . God is not a God far away. He descends; he comes to our side; he battles for and suffers with his own.—*George Adam Smith.*

Heaven is a heritage of free grace, but the heirs of heaven require to be made meet for the inheritance.—*Guthrie.*

O God, whose mercy makes each morn a new beginning of opportunity and strength, so uphold and strengthen us in thine infinite compassion that we may serve thee this day in childlike love and glad obedience. If we have sinned and wake to consciousness with shame and contrition of heart, bring to our thought the sense of thy longsuffering pity and the promise of thy aid. Out of the wreck of larger hopes and forfeited occasions enable us to build our lives as a temple to thine honor. In the hour of temptation be thou our shield. In the uplifting of our joy be thou our deepest satisfaction. Teach us the lesson of self-forgetfulness that we may lose our gloomy fears in thoughts of thee and in happy service to others. So may our day be spent in quiet work and restful faith, to thine eternal glory, through Jesus Christ our Lord. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

14. ENIGMA

In Nature's vast recesses, buried deep,
I have my home, and there securely sleep.
With every human soul, too, I abide,
Call me not forth, my nature 'tis to hide.
Broad Science seeks for me—ay, let her find,
'Tis thus she showers her blessings on mankind

I'm gloated o'er, held fast, like miser's gold;
Though sometimes shared, oft kept for years untold;
If I escape, on wings of wind I fly;
A burden, too, men carry till they die.
Men hunt for me, like ferrets or a hound,
And for their pains I'm always out when found.

E. E. C.

15. A BASKET OF EGGS

1. Some four dozen eggs can walk. 2. Between twelve and thirteen dozen eggs will buzz round a horse. 3. A thousand eggs after a hard shell become the kernels. 4. Fifty dark eggs are scoundrels. 5. The eggs of a certain insect are Turkish governors. 6. An egg with a vegetable becomes a spike of wood. 7. What egg is most proud? 8. What egg is a flower? 9. What egg is used to attract others? 10. What egg is a riddle? F. L. S.

16. DELETION

(Example: Bread, brad.)

One object of the puzzler's art
Is to improve the mind and heart;
"To rouse" the brain from lethargy,
And set the thoughts to running free;
To cause a sympathetic flow
Of feeling that had moved too slow;
In short, to PRIME the soul to act
With energy which it had lacked.

Our work should always show common sense,
Devoid of counterfeit pretense;
It is not wise to imitate,
'Tis better to originate,
And to endeavor to surpass
Heroic workers of your class.
To FINAL is "to feign" an act;
To sham, it seems to be, in fact.

NELSONIAN.

17. JUMBLES BY DICTIONARY

(One definition is given of each word as it occurs in the following six old sayings. What are the sayings?)

1. Pleasant to the eye exists who fit in action executes. 2. More adequate far advanced toward the end as compared with not at any time. 3. Lay hold of an opportunity with a word placed before nouns to limit their meaning antecedent tuft of hair. 4. Spend unnecessarily a word used to express negation, be without a word used to express negation. 5. Not anything attains the object desired in a manner similar to the prosperous termination. 6. Any warm-blooded feathered vertebrate provided with wings not out that part of the fore limb below the forearm or wrist in man and monkeys exists equal in value to one and one not out a thicket. T. H.

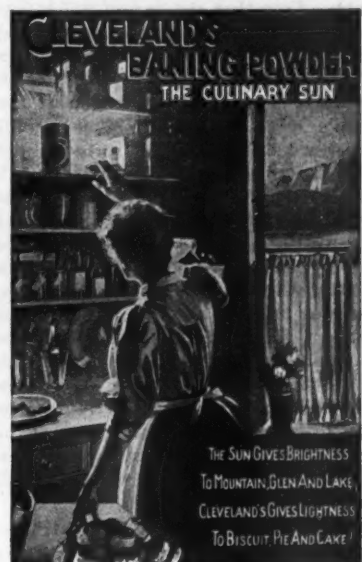
ANSWERS

8. 1. Hood (ho-me, do-me). 2. Soot (So-me, to-me).
9. 1. Medlar (meddler). 2. Palm. 3. Nimble will. 4. Corn. 5. Primrose. 6. Chess. 7. Breadfruit. 8. Quaker ladies. 9. Jack-in-the-pulpit. 10. Cocks-comb. 11. Snowdrop. 12. Indian pipe. 13. Date. 14. Thrift. 15. Lady's slipper. 16. Cowslip. 17. Toad-stool. 18. Lime. 19. Fly-trap. 20. House-leek (leak). 21. Loose-strife. 22. Fox glove. 23. Furze (furs). 24. Lizard's tail. 25. Grape. 26. Maize (maze). 27. Man-drake. 28. Hop. 29. Sugar cane. 30. Pink.
10. Strain, train, rain, ain, in (inn), n('en).
11. 1. Oriental. 2. Monasteries. 3. Fire-escape. 4. Astrology. 5. Domestic. 6. Ventilation. 7. Reservoir.
12. A wo in Iowa.
13. Capar.

M. B. B., Painesville, O., conquered No. 6; S. E. A. Carr, E. Woodstock, Ct., 6, 7; Harriett Putnam, Danvers, Mass., 6; Mrs. P. H. Derby, Springfield, Mass., 6; J. W., Allston, Mass., 5, 6, 7.
And nobody gave the solution of 4! Will 17 share the same fate?

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault lest thou repent thee;
Good is best when soonest wrought,
Lingering labors come to naught.

—Southwell.



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The Conversation Corner



DEAR CORNERERS: On Thomas Todd's little monthly calendar, which I keep on my typewriter—and which always contains some most remarkable

poetry—I see that the day on which this paper is printed (one day before its date) is in red figures. You all know why it is a "red-letter day," and we will run up the flag of our country in honor of the Father of his Country, in "memory of the Man first in war, first in peace, and first in the hearts of his countrymen." These familiar words were spoken (do you know by whom?) in 1799, the year of Washington's death, but they are as true now as one hundred years ago. Lincoln and Grant were raised up, one as a statesman, the other as a soldier, for the great work of their time, and will surely be honored more and more as the years go on. But Washington was both statesman and soldier, and had tremendous difficulties to encounter unknown at the time of the nation's strength and prosperity in 1861. We cannot know too well the story of his life.

Our Cornerers, who are always patriotic, have reason to be proud over the history of the flag for the year which has passed since our great battleship, with hundreds of our sailor-boys, was blown to pieces in time of peace by a treacherous foe. The flag now floats in Havana in place of a standard which only meant oppression and greed to the inhabitants, as well as over the Hawaiian group in the Pacific Ocean, where for three-quarters of the century American ideas have been dominant. We ought to be gladder still for the victory of peace, now that our national Senate, by the required two-thirds vote, has ratified the Treaty of Peace with Spain.

Mistakes have been made, bad men have had their part as always in such times, but we can safely trust our Christian President and the wisdom of the people, represented in Congress, to arrange the best government, temporary or permanent, for the Philippine Islands, over which we now have responsibility. But what I want the members to keep watch of constantly is that, on the whole, the flag will carry with it, wherever it goes, the blessings of law, of justice, of freedom, of humanity, of education and of religion. These principles belong to the English race, they came to New England with the Pilgrims, they will make any people better and happier where they are allowed to have rule.

And now comes a letter, with the red, white and blue banner on the envelope, postmarked in Cuba, but bearing the head of Washington as its postage stamp! It is indorsed "Soldier's Letter," and is written by the soldier who last year wrote us from a North Carolina fort.

HAVANA, CUBA.

Dear Mr. Martin: A week ago we pitched our tents near the Piroteonia Militar, where I met Lt. C., who wished to be remembered to you. (He is well liked by the Battery.) Since we arrived in Havana, I have not ceased to

look and wonder. It is impossible for me to describe the scenery; it is wonderful, and although I have seen it before [I think our correspondent had been a sailor.—MR. M.], I admire it again and with more experienced eyes. Morro and Cabañas have lost none of their "somber grandeur," although "Old Glory" waves a welcome to the vessels at the mouth of the harbor. Reina, Punta, Santa Clara batteries are in our district; so is the San Lazaro and San Jose hospitals. Castillo Principe, the summer palace, and the adjoining streets are guarded by Battery I. I have just come off city patrol this morning and am tired. I am a sergeant now and will try and win a pair of shoulder straps, if this may be done by serving Uncle Sam faithfully.

Success to our patriotic representative in the "Pearl of the Antilles"! We hope to hear from him again. Now we must attend to younger Cornerers, nearer home.

NEWTON, MASS.

Dear Mr. Martin: Do you take 8 years old boys into the Corner? I like to read the letters and answers so much that papa said I might write you a letter and ask if you will take me in. I like boats and wish I could have gone with you to Lubec and Eastport. Perhaps next summer I can tell you about Cape Cod, where I go sailing and fishing and where this summer I learned to swim. I should like to have you come and see Rob and me, and we will give you a ride in our Cape Cod boat over to the Life-saving Station on Monomoy Point. Can you come and see us?

TED D.

That pull to Monomoy would be a great inducement—I will think of it. Of course we will take you in. Twelve years is supposed to be the average age of Cornerers—not reckoning the gentlemen and ladies in the third column—but I am sure from my experience that a bright boy of 8 will be 12, if he stays in the Corner, in about four years! I am glad I sent him a certificate, for before I found room for the first letter a second came:

Dear Mr. Martin: I haven't been a Cornerer but a month, but I want to help. A man put this bright, new silver dime down my back on Christmas morning and I would like to help buy the font of Tamil type. TEDDIE.

That's good—I was afraid that all of our boys had forgotten to remember about their fellow-boys in Ceylon who read that children's paper—I have forgotten its name, and if I remembered, I couldn't write it and D. F.'s compositors couldn't print it and you couldn't read it—but those Indian Ocean children can read it easily enough!

NORWOOD, MASS.

Dear Mr. Martin: I have read the Corner some time and I would like to be a Cornerer. I am twelve years old. I have been collecting stamps since June and have about 700. I would like to exchange with Cornerers.

HERBERT R.

NORWOOD, MASS.

Dear Mr. Martin: I would like to be a Cornerer. I have 350 stamps. I like to collect stamps. I am eight years old. I like to play football. I have a football and a suit. This is my first year at public school; I have for studies singing, arithmetic and reading. I like to go to school.

GEORGE R.

There are two boys, eight and twelve years old, but do you think the younger one will ever be as old as the other? And if George has 350 stamps when he is eight years old, ought not Herbert, who has 700 stamps, or twice 350, to be sixteen years old?

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

NEW QUESTIONS

BERLIN, CT.

Dear Mr. Martin: I venture to ask about an old song. In the year Gen. William Henry Harrison was elected President there was a popular campaign song about "Tippecanoe and Tyler too." I remember singing it as a very little girl, when my father was attending the "mass meetings" in the fall of 1839—was it not? [No, in 1840—our presidential elections are always in years that are divisible by four.—MR. M.] Do you know where that song can be found? I am not a Cornerer, but I read the Corner every week and might subscribe myself "the mother of Cornerers who have grown up."

MRS. W.

Of course I remember that chorus very well, but none of the rest of the song, nor can I find any "old folks" that can give the whole. An antiquarian friend says it was in the "Harrison Songster," but to my surprise I could not find that book in the Public Library. I found one "Harrison Song" there, published by Parker and Ditson in 1840, and "respectfully dedicated to the Whigs of the United States." This was one of the four verses:

In days of old, as we've been told,
Was one to valor dear,
Whose ploughshare was a falchion once,
His pruning-hook a spear.

But that is not the familiar "Tippecanoe" song, which I hope some old "Whigs" will recall distinctly enough to give us.

PROVIDENCE, R. I.

Dear Mr. Martin: I appeal for help to locate a song I heard many years ago, one verse of which is nearly like the following:

But countless as thy sands, old Rock,
Are the hardy sons of the Pilgrim stock.
It was here they lived, and here they died,
Their forms repose on the green hillside.
But the tree they reared in the days gone by,
It lives, it lives, and ne'er shall die.

If any information can be given through the Corner Scrap-book, I shall be greatly obliged.

R. B. R.

MEDFIELD, MASS.

Dear Mr. Martin: Please inform the many readers of the Corner page about Victor Napoleon and the Duke of Orleans, the rival claimants to the throne of France, if the present republic should be overthrown. To which branch of the several Napoleons does V. N. belong, and how is the Duke of Orleans related to Louis Philippe?

L. M. P.

Napoleon Bonaparte had several brothers. One of them, Louis Bonaparte, king of Holland, married Hortense Beauharnais, daughter of the Empress Josephine, and was the father of Louis Napoleon, late emperor. Another brother, Jerome Bonaparte, sometime king of Westphalia, married Princess Catharine of Wurtemberg (his previous marriage with Miss Patterson of Baltimore being annulled) and one of his sons was Prince Napoleon ("Pion-Pion"), who died in 1891. Victor N. is his son—alas for France, if he should be her ruler!

The present Duke of Orleans is the son of Louis Philippe Albert d'Orleans, Count of Paris (died 1894), the grandson of Ferdinand, Duke of Orleans (died 1842), and great-grandson of Louis Philippe, King of the French, dethroned in 1848, died in 1850. The Count of Paris was on General McClellan's staff in the Union Army in 1862.

WORCESTER, MASS.

Dear Mr. Martin: In the hymn so much loved and sung, "America," the second verse ends:

My heart with rapture thrills,
Like that above.

What does it mean? Like what above? W.

Rapture,

L. N. M.

What Is Liberty in Jesus Christ*

By Rev. A. E. Dunning

Next to the word *love* the most precious word in our language is *liberty*. Some men put it first, but it is because they do not know that the highest liberty comes only through love. It is "the liberty of the glory of the children of God." Jesus made it to depend on the right use of knowledge of whence he came to men.

Leave out the interpolated story of the woman arrested for adultery [John 7: 53-8: 11]. It is an impressive incident and may be genuine. But it plainly doesn't belong in this place. The discussion is continuous from ch. 7: 14 to 8: 59. It concerns the one question, Whence came Jesus Christ? There was a sense in which the Jews could answer it correctly. "Ye both know me and know whence I am," said Jesus. They were acquainted with him as they were with other men, and they knew that he came from Nazareth, where he grew up. But they did not understand his mission, nor what would result from it, nor the springs of his character. "Ye know not whence I come nor whither I go. Ye judge after the flesh," he said. The supreme exhortation of the apostle is, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." What is that liberty? It includes:

1. Knowledge of the truth—such knowledge as comes through love of truth. Jesus Christ offers that knowledge because he manifests God. "The Word was God," wrote John in beginning his gospel. "In him was life; and the life was the light of men." The Great Teacher used symbols right at hand to make his words plain. When the water in the golden pitcher brought from the pool of Siloam was poured out in the temple to remind the Jews of the water which Moses drew from the rock in the wilderness to refresh the thirsty wanderers, then was the opportune moment for Jesus to cry, "If any man thirst, let him come unto me and drink." When, as the day was ending, the lamps of the golden candelabra were lighted to remind them of the fiery pillar which guided their ancestors in their long journey to the promised land, Jesus said, "I am the Light of the world." But as the pillar of fire guided the Israelites, while it only dazzled and confused the pursuing Egyptians, so the life which was the light of men is of use only to those who seek it. "The light shineth in the darkness and the darkness apprehended"—rather overcame—"it not." But "he that followeth me," Christ said, "shall not walk in the darkness, but shall have the light of life." To know the truth in the love of it is to have the light of life. If you want to know it you will know it. "Then shall we know, if we follow on to know the Lord."

2. Obedience to the truth. "Thy Word is truth," was Christ's prayer. "I am the truth," is Christ's message. "If ye abide in my word," he said, "...ye shall know the truth, and the truth shall make you free." To do the will of God as far as we know it is to have "the liberty of the glory of the children of God." The Jews who heard Jesus resented, as any one might, the implication that they were slaves. Though they had been conquered as a nation, they indignantly denied that Romans had any control over their thoughts, beliefs or private conduct. This gave to Jesus the opportunity to teach them what he meant by slavery. Those who do not obey the truth they know are in bondage to sin. Such men could not be, in any sense real to themselves, the sons of God. The Jews claimed to be his children because they were descendants of his servant Abraham. But their relation to Abraham was only temporary. If they remained servants of sin they would be cast out. But if they became

Christ's disciples through obeying his word, which is truth, they would have relations with God more sure and permanent than that of which they boasted as children of Abraham; for Christ was always doing the things which pleased God. This Abraham sought to do. When the Jews renounced the spirit of their great ancestor they ceased to be the children of God and became the children of the devil. In the spirit of their father they were seeking to kill Jesus because his word had no welcome in their thoughts [v. 37]. So every one who rejects the truth which Christ reveals is a child of the devil, and the works of his father he will do. Think of it, you who refuse to follow Jesus Christ. Listen to him as he says to you, "I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father." Whatever the particular sin which holds a man in its power the result is the same. But no sin is more imperious or more completely degrades its slave than drunkenness. Every drunkard is a child of the devil. Whatever amiable traits of character he may have, the curse of drink is driving him to do the works of his father. No drunkard shall inherit the kingdom of God.

3. Fellowship with the Son of God. "If God were your Father," Jesus said, "you would love me; for I came forth and am come from God." To conquer temptation to sin through love for Jesus Christ is to have the liberty to which Christ invites every man. This is the essence of the gospel. It offers to us the power of love to enable us to obey the truth, and the protection from the power of the evil one which is assured through the love of him who has all the privileges of the Son in his Father's house. Jesus Christ says to us, "I am at home with God. Come and be at home with me, and you need fear nothing in earth or heaven or hell." But to be at home with him, one must renounce his pride; for "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." He must break loose from his love of worldly possessions; for "how hard is it for them that trust in riches to enter into the kingdom of God." He must enter on a life of self-denial; for "he that doth not take his cross and follow after me is not worthy of me." He must consecrate himself unreservedly and finally to the service of Christ; for "no man, having put his hand to the plow and looking back, is fit for the kingdom of God."

Such a life appeals to all that is best in us. To live it is perfect peace, whatever storms rage around us. We are made free by the truth and by fellowship with Jesus Christ, to be forever in the Father's house, the children of God. "For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified with him."

The Church Prayer Meeting

Topic, Feb. 26-March 4. The Unfailing Perseverance of the Gospel. Matt. 11: 1-5; John 4: 1-14; Rom. 10: 6-13.

It comes from our Creator. Meets our fundamental needs. Fits changing circumstances. [See prayer meeting editorial.]

The Puget Sound Academy, since its removal from Coupeville, Wn., to Snohomish, where it is much more accessible, although not opening until Nov. 16, has now in all departments more than sixty students and an excellent corps of instructors. Rev. E. R. Loomis is principal.

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*The Sunday School Lesson for March 5. Text, John 8: 12-47.

Progress of the Kingdom

THE NEWER PHASES OF CHRISTIAN ACTIVITY
(The Congregationalist's Missionary Topic
for March)

SUB-TOPICS: Mrs. Ballington Booth's work among the prisoners—Mr. Moody's colportage library—Missions to sailors—Social settlements and rescue missions—Summer philanthropies—Chances for new kinds of work in one's immediate vicinity.

In his recent biography of Professor Drummond George Adam Smith refers to the surprise which young Drummond experienced when he first became aware of the amount of Christian activity outside of his own denomination—the Free Church of Scotland. The discovery gave him a joyous sense of an unexpected amount of good in the world. We all need, now and then, to look beyond the customary channels through which Christian love and helpfulness flow out to human need. This age has been wonderfully prolific in new forms of service, representing individual rather than denominational initiative and sometimes reaching large proportions. A single illustration is the wonderful results achieved by Mr. Barnardo in behalf of the waifs of London. Of course time sifts these novel undertakings, and in judging of them we need always to ask whether they are actually extending the kingdom of God or are only duplicating machinery already effectively at work. But the sum total of achievement is considerable and our sympathies will be broadened and our zeal aroused by becoming acquainted with those enterprises that embody the overflow of the charitable and Christian spirit of this age.

College and social settlements have, in the dozen or fifteen years of their existence, furnished many points of contact between the so-called classes and the masses, and an outlet for useful labor by many young men and women who might not assist the work of the churches. They have investigated at close range the social conditions, and given the results of expert judgment to the world in the form of valuable books and pamphlets. They have also brightened and uplifted the monotonous life of the poor. Arnold Toynbee was the pioneer of this movement in East London; while on this side of the water the success of Mr. R. A. Woods and his associates at the South End House in Boston, of James B. Reynolds at the University Settlement in New York and of Miss Jane Addams and her faithful co-workers at Hull House, Chicago, has been most marked. But the distinctively religious element is not, as a rule, conspicuously in evidence, though the settlement in New York, known as the Christodora House, which Mrs. Sangster will describe in next week's issue of this paper, and that in Chicago, called Chicago Commons, under the personal supervision of Prof. Graham Taylor, exist constantly the Christian purpose of their existence.

Rescue work in great cities is well worth examination, simply as furnishing a most valuable apologetic for Christianity. What our religion in the early centuries achieved for the outcasts and the dregs of the population throughout the Roman empire, these life-saving stations, in the midst of the darkness of our city slums, are doing for the sotsam and jetsam of our modern urban population. The Cremona Mission in New York, where Jerry McAuley, a hardened reprobate, was many years ago converted into a fearless and persistent witness for Christ, the Florence Mission in the same city, founded by Charles N. Crittenton, and the Union Rescue Mission in Boston are excellent types of this class, and there are the counterparts of the Florence Mission in at least fifty other cities over the land.

In very recent years men behind the prison bars have been the objects of especial Christian ministrations. Mrs. Ballington Booth of the American Volunteers pleads with wonderful pathos in behalf of those whom she calls her "boys," and has been doubly rewarded both by seeing many of them genu-

inely converted and by the aroused interest among church people in behalf of these unfortunates. The Salvation Army also has ventured into this same field, and the commander in New York city has recently stated that he would undertake to out the prison population in two, provided he could find places where discharged convicts could earn an honest living. Every year no less than 1,500 of such men pass through their Homes. Mr. Moody's large heart has also gone out in especial yearning for prisoners, and through his Colportage Library he has distributed in jails and penitentiaries of the United States and Canada over 300,000 Bibles, Testaments and books at an expense of about \$25,000. If more money were available, he could increase at once this important work. His distribution of Christian literature extends also to the general public, and many young men are finding profitable employment in selling publications in the Colportage Library series, which now includes seventy-five books, numbering among them three in German, four in Danish-Norwegian and six in Swedish. Every day sees an increase in the demand for them, and many testimonials have been received touching the definite good with which the reading of these books has been attended. The volumes cost fifteen cents each, and the writings of Mr. Moody, C. H. Spurgeon, Mr. Meyer, John McNeill, J. W. Chapman and other popular Christian teachers and leaders are thus made available at very small cost to the people.

Summer philanthropies embrace excursions to the country and sojourns there, sails and drives and picnics and other opportunities which lessen the burden of the summer heat to those confined in city tenements. Floating hospitals in New York and Boston harbors are saving the lives of infants who, with their mothers, receive competent medical care as well as the invigorating tonic of ocean breezes.

This naturally leads us to speak last of the sailors, work for whom may not be considered a purely modern enterprise but which we are sorry to say in its practical operation and results is little known to many in our churches. The rigorous winter through which we are passing makes it all the more fitting that a missionary meeting devoted to this topic should pay regard to the men who go down to the sea in ships. Such agencies as the American Seamen's Friend Society, the Boston Seaman's Friend Society and Dr. Grenfell's medical mission to Deep Sea Fishermen, familiar to many readers of our Conversation Corner, are splendid institutions whose work is carried on by self-denying, devoted men.

LITERATURE HELPFUL IN PREPARING FOR THIS MEETING

Encyclopedia of Social Reform. Funk & Wagnalls, New York. Articles: University Settlements, Women's College Settlements. Philanthropy and Social Progress. T. Y. Crowell, New York and Boston.

Hull House Maps and Papers. T. Y. Crowell, New York and Boston; The City Wilderness, Houghton, Mifflin & Co., Boston. These two books are the fruit of study of social conditions in tenement house districts of Chicago and Boston, respectively, by residents of Hull House, Chicago, and South End House, Boston.

Bibliography of College, Social and University Settlements. To be obtained for two cents for postage from Secretary College Settlements Association, 1202 Eighteenth Street, Washington, D. C.

Forward Movements. Congregationalist Handbook, April, 1894. Four cents.

The Commons. 140 North Union Street, Chicago, Ill. Published monthly, fifty cents a year.

Organized Work for Men and Boys. Congregationalist Handbook, July, 1894. Four cents.

The Rescue Mission in Its Reflex Influence. Rev. G. C. Boswell in the January Christian City, 150 Fifth Avenue, New York.

The Fresh Air Work of the Boston City Missionary Society—Reports and Incidents. Sent free by Rev. D. W. Waldron, Congregational House, Boston.

The Boston Floating Hospital—Reports and Incidents. Sent free by Rev. R. B. Tobey, 221 Columbus Avenue.

The Prison Work of the Volunteers. A leaflet by

Walter W. Haviland. Sent free by Mrs. Ballington Booth, 34 Union Square, New York.

Did the Pardon Come Too Late? Branded. Mrs. Ballington Booth. Each thirty cents. Congregational Bookstore, Boston.

The Sea Breeze and Annual Report of the Woman's Seaman's Friend Society. Free from Seaman's Friend Society, Congregational House, Boston.

Thirty Telling Testimonials of Good Done by the Moody Colportage Library. Free from A. P. Flitt, 250 La Salle Avenue, Chicago.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 17

Mrs. C. L. Goodell, presiding, spoke of the use of the blessed Word to guide, strengthen, encourage and uplift and urged letting in "the search-light of the Spirit." St. John, when he was in the Spirit, in the quiet attitude of listening, heard the voice and illustrated humility, submission and obedience. A lesson for today may be learned from Johanan and his associates, who besought Jeremiah to inquire of the Lord the way wherein they should walk, promising obedience, and then, discrediting the prophecy, carried Jeremiah and others into Egypt.

Among the missionaries in West Africa Miss Sarah Stimpson, the latest accession to the force, was mentioned. Arriving at her station, Kamundongo, last October, the welcome she received made her feel at home. She began at once the study of the language, became interested in the people and, like every new missionary, longed for the loosened tongue to make herself understood. Ninety present at evening prayers seems a company worth working for, and under some unattractive exteriors souls appear for whom Christ died.

Prayer for missionaries in special trial being the calendar topic for the day, mention was made of Miss Bradshaw of Sendai, Japan, from whom the first message had just come after she received the cablegram announcing her mother's death, Jan. 14; also of Mr. and Mrs. Tewksbury of North China, now in Somerville, where Mr. Tewksbury's mother has just died. This mother, for some time an invalid, had earnestly prayed that she might live to see her missionary son, and now for a few months has had the companionship of these children and grandchildren. Missionaries in this country who by various circumstances are prevented from returning to their fields, and who long to continue the work which they have undertaken, were mentioned and others whose trials cannot be told, but who need a new manifestation of divine grace. May the petitions offered for all these help to bring them light and peace!

Miss Lamson spoke of the Daughters of the Covenant, of whom there are now nearly 2,500 on the list and many more who like to use the pledge, finding it helpful in daily prayer and constant effort. In this connection an encouraging report was given of the annual meeting of the young ladies' societies in Suffolk Branch in Boylston Church, Jamaica Plain, where these organizations were well represented, Miss Dyer speaking upon eastern problems in connection with missions and Mrs. Cary of Japan giving a glimpse of many problems which confront the missionaries. Miss Lamson also spoke of the annual meeting of the children's societies in Suffolk Branch, to be held on Saturday at Central Church, Boston.

Mrs. De Forest gave an interesting fact in speaking of the intimate friendship which exists between a Christian Japanese young woman now in this country and the peeress who is to be the wife of the crown prince of Japan. Miss Sheldon gave encouraging words from Adabazar. The pastor who has served the church there most acceptably is now to be ordained and installed, greatly to the gratification of the Protestant community. Another message Miss Sheldon brought in the title of a leaflet sent her from England, "He chose this path for thee."

LITERATURE

BOOK REVIEWS

THE STORY OF THE CIVIL WAR

Dr. J. C. Ropes, in the second volume of this important work, deals with the campaigns of 1862. That was the year of the capture of Fort Donelson and the battles of Shiloh and Murfreesboro, of the Peninsula Campaign, of Malvern Hill, Antietam, or, more properly, Sharpsburg, and Fredericksburg, of the first advance of McClellan toward Richmond and of Lee's campaign in northern Virginia which ended in the second battle of Bull Run. The author has made the most thorough study of the subject, as relates to both the East and the West, and his analyses of campaigns and comments on the military policies are discriminating and, as far as a layman can judge, eminently convincing. It is aggravating, as one looks back after so many years, and in the light of such knowledge as the author has accumulated, to realize how nearly the Union cause came to victory in 1862, and to feel that the continuance of the war during the two remaining years of its history was not only needless but due to conspicuous blundering. Dr. Ropes is by no means a hero worshiper, although never stinting merited praise, and he comments with unusual frankness, not to say severity, upon the administration's mismanagement and the shortcomings of military commanders.

That he is right in his view that President Lincoln and Secretary Stanton now and then exhibited both great lack of wisdom and an untimely use of authority seems to be clear. That even the best generals on both sides, including Grant, Sherman, Lee and Jackson, failed at times to perceive or to make full use of their opportunities appears to be equally true. The work possesses exceptional value for the student of military history because it makes so clear not only what was done but what could have been done in given conditions. That Grant threw away his chances after Shiloh and Halleck after Corinth seems to be demonstrated. That Lincoln and Stanton lost the best opportunity for success in the Peninsula Campaign by interfering with McClellan's plan of uniting McDowell's forces with the army near Richmond in the latter part of May also seems clear. The President and Mr. Stanton are excused for reserving to themselves the general superintendence of affairs, in view of the acknowledged shortcomings of General McClellan, but are blamed for undertaking to plan campaigns and for failing to take the advice of officers in immediate charge of the troops and more familiar with the territory of conflict. They were, Dr. Ropes says, "utterly without an intelligent grasp of the fundamental principles by which the conduct of all military operations should be regulated."

Again and again the Administration interfered with the plans of the commanding generals and did injustice to deserving officers, as in the removal of General Buell and the nagging of General Rosecrans. The dignified and soldierly reply of General Rosecrans to General Halleck was made none too soon. The policy of organizing new recruits into regiments which necessarily required months for their proper training and discipline before they could be thoroughly serviceable, instead of using them to fill the gaps in veteran regiments where they would have been much more quickly and thoroughly trained, is one cause of the difficulties which the Northern armies encountered, but politics and the desire to provide commissions for more aspirants were more powerful than the highest needs of the country. To General Halleck Dr. Ropes rarely makes other than contemptuous reference, but this will surprise no one who has even a superficial knowledge of the history of the war. He rightly regards McClellan as a great organizer, and with equal justice condemns his uniform habit of exaggerating the forces of the enemy, his un-

countable sluggishness in movement and his unwarrantable vanity and disposition to meddle in politics and to give advice upon matters which did not concern him.

Generals Grant and Sherman only appear once or twice in the narrative. They will come to the front in succeeding volumes. Thus far Dr. Ropes does not appear to regard them as displaying conspicuous excellence, although he gives them credit in the main for good service. On the side of the Rebellion he shows that General Lee's strategy sometimes was more daring than it was wise, and that he occasionally sacrificed great opportunities for the sake of petty and comparatively useless but possible immediate successes. Much the same opinion is expressed of Stonewall Jackson, and, although probably the same result would be reached in the study of any great war, the reader gets the impression that no one, even of the greatest generals, on either side can fairly be considered to have been in all respects equal to the demand upon him up to the close of the portion of the war here recorded. The author seems to regard the Rebels as having exhibited, on the whole, the best generalship, but credits the Union Army with fully equal gallantry.

The volume leaves clear and distinct impressions of the campaigns recorded and also of the men described. This is its conspicuous merit, and in this respect it surpasses any other history of the Rebellion which we recall. No one, after having studied its pages, can fail to understand with reasonable completeness the progress and outcome of each of the campaigns, and even each of the battles described, whether large or small. Nor can any one fail to form a vivid impression of the personality and of the military competency of the various generals mentioned. The author's aim throughout is to ascertain and declare the precise truth without fear or favor, and we are confident that the verdict of the future will be that he has achieved success in a remarkable degree. This is the more noteworthy because he is a civilian himself, and although his tastes and studies have won him a familiarity with military affairs evidently quite equal to that of most military men, he never has had the experience of actual service in the army. Such a history is of large and lasting importance, and to have written it is to have rendered the world a most useful service. The volume is accompanied by helpful maps in a separate portfolio. [G. P. Putnam's Sons. \$2.50.]

RELIGIOUS

The fifth volume of Prof. Adolf Harnack's *History of Dogma* [Little, Brown & Co. \$2.50] is the first of three which are to reproduce in English the third volume of the third edition of the original German. Like its predecessor, it has been translated by Nell Buchanan. Its special topic, for it is confined mainly to a single topic, is the epoch-making service of Augustine as a reformer of Christian piety and a theological teacher, including the influence which he exerted down to the period of the Carolingian Renaissance. The condition of the Christian world at the time when Augustine began to be a power is considered politically and ecclesiastically. Then his historical position as a reformer and a teacher is explained, and the last two chapters unfold the history of dogma from the year 430 down to the end of the period covered by the book. The work, of course, is for theological specialists. It is an elaborate and comprehensive study, critical yet appreciative, and throws the light of calm, patient examination upon the details of the belief and work of this great figure in the Christian Church. Especial discrimination is shown in distinguishing between the defects and excellences of Augustine's teaching, which sometimes are blended so closely as to be difficult to separate. For example, there is pointed out lucidly the inconsistency of his idea that all ability to attain goodness on the part of man had been lost, with his admission that freedom of choice, the decisive

thing, remained, and the self-contradictoriness of his conception of original sin because of his concession that sin always springs from the will. Dr. Harnack has done a useful service in illuminating many of the intricacies of the Augustinian teaching for the theological world, which has become the richer and the more thoroughly furnished because of his able work, even though other scholars fail to agree with some of his conclusions.

Prof. John Kennedy has written the *Book of Daniel* [E. & J. B. Young & Co. \$2.50], as he says, "from the Christian standpoint." It takes, throughout, a very conservative view as compared with the exponents of the higher criticism. It is by no means clear that all which they claim has been, or ever will be, demonstrated, but, with all sympathy for the spirit of the author, he seems to us at times to come very near to begging the question. Yet the book often illustrates reverent and vigorous scholarship, and is more interesting than such treatises are apt to be. His special arguments in opposition to Canon Farrar and Dr. Driver are forcible and impartial. Scholars, if they do not entirely indorse his reasonings, are likely to be equally unwilling to accept many of those which he condemns. His book will serve usefully to aid in the ascertainment of the truth.

STORIES

It is a strange but brilliant and dramatic story which Mr. Theodore Watts-Dunton has written and called *Aylwin, the Cymric Child* [Dodd, Mead & Co. \$1.50]. It is a tale in which the Welsh temperament and the gypsy characteristics of mind and life contend and are contrasted with the qualities of the men and women of the more ordinary world. It is largely a story of occultism and in a high degree is picturesque, at times bordering upon the weird. It is one of those stories in which the improbable temporarily becomes consistent and almost natural. The real heroine is the gypsy girl, and the strange blending of warm-hearted woman, Bohemian wanderer and mystical enchantress in her is interesting and engrossing. The psychical quality of the book overshadows, somewhat, its significance as a novel. Yet as a mere story it will enchain the attention of most readers, long although it is, as well as involved and sometimes clumsy, for it is far from perfect as a piece of literary work. It is so dramatic and so out of the common that it does not lack a certain fascination. It is not a wholesome book for over-sensitive minds, but will do no harm to those of sound judgment. Its dealings with the uncanny sometimes border upon the repulsive and may repel as many as they attract, but unquestionably they constitute a striking element of its uniqueness. The scene is laid in England and the hero's pursuit of a vanished love is the motive of the book. It has been greatly praised in England, and we think more than it deserves, but undeniably it has so intense and powerful an individuality that it stands out conspicuously from the common run of stories.

A Circle in the Sand [Lamson, Wolfe & Co. \$1.25], by Kate Jordon (Mrs. F. M. Vermilye), brings us back to ordinary people and comparatively commonplace life, yet it is a story of strong characters and passions and of sudden and powerful changes in the course of human lives. It is told with zest and interest, is elevating in its spirit and is more than ordinarily readable.

Sundown Leflare [Harper & Bros. \$1.25] is a half-breed interpreter and guide on the Western plains, and these five short stories by Frederic Remington describe experiences of his, narrated substantially in his own words and relating episodes of more or less picturesque and controlling importance in his chequered career. The author knows well how to reproduce the individuality of such a hero and has done so successfully in these pages. The illustrations, like everything from his hand, are appropriate and striking.

A new *Elsie Book*, by Martha Finley, is *Elsie on the Hudson, and Elsewhere* [Dodd,

Mead & Co. \$1.25]. It carries on the adventures of the familiar and popular heroine entertainingly, with considerable use of historical material and with enduring interest.

THE LATE WAR AND EXPANSION

The "Maine," the Personal Narrative of Captain C. D. Sigbee, U. S. N. [Century Co. \$1.50] is made up of the articles recently contributed by the author to the *Century Magazine*. It describes the now famous ship, her arrival at Havana, the explosion, the wrecking and the inquiry which followed, and in an appendix a number of kindred papers are gathered. It is graphic and interesting, illustrated lavishly and admirably, and controlled by a temperate and judicial spirit. It possesses a large measure of permanent value and will be often referred to in the future, while its mere interest, because of its theme and its authorship, is as great as it is inevitable.

Mr. George Kennan went to Cuba with the United States army in the company of Miss Clara Barton as a representative of the Red Cross Society. The Century Company has now published *Campaigning in Cuba* [\$1.50] from his pen, which describes the course of events from the peculiar point of view which he occupied as a skilled observer, present for the purpose of rendering aid and enjoying many special opportunities of observing what occurred. The work abounds in interest, goes much into detail, and, we regret to have to add, is entirely and emphatically in accord with the condemnations of General Shafter and the War Department, so many of which already have appeared in print. Moreover Mr. Kennan's statements appear to be established by abundant evidence. Nothing could be plainer than the discreditable facts that the management of the campaign by the War Department from start to finish was confused, bungling, inadequate and in many cases deadly. The confusion at Tampa, the insufficient facilities for landing on the Cuban coast, the lack of means for keeping the troops supplied with food, the want of facilities for the care of the wounded and the absence of medicines and other medical necessities, all these are matters of history, and every one of them, in spite of the inevitable difficulties and hardships of every campaign, might have been chiefly obviated if not wholly eliminated. Mr. Kennan writes in a candid and impartial temper and shows no disposition to criticise adversely except under necessity. The weight of what he says is due chiefly to the tremendous impression made by the accumulation of lamentable facts. Nothing could make plainer that the management of the War Department needs thorough overhauling, and that the system and efficiency which prevail in the navy ought to be introduced and cultivated in the army, at whatever cost to individuals and whatever sacrifice of political ambitions. Mr. Kennan has done a public service by this book, which will be read, and referred to also, for a long time to come for its intense interest.

Mr. A. G. Robinson was the correspondent of the *New York Evening Post* during the war, and he describes in *The Porto Rico of Today* [Charles Scribner's Sons. \$1.50] his experiences with the army which took possession of that island and also the people, their principal cities, their habits of life, the possibilities of commercial and other development, etc. There is little of warfare in the book, because Porto Rico made next to no resistance. The expedition was as free from disagreeable experiences as it well could have been, and the book, therefore, is not so much a story of war occurrences as a study of the island and its people. It is comprehensive, candid, careful and apparently trustworthy. We notice that Mr. Robinson confirms the advice, which others have given to Americans, not to rush to Porto Rico with the expectation of making fortunes easily, if at all. Only men with definite plans, based upon actual knowledge of the country and its needs, and possessing sufficient capital to carry them for some time to come have any hope of success.

With the foregoing volumes may be grouped *America in Hawaii* [Small, Maynard & Co. \$1.50], by E. J. Carpenter. The author confines himself to the historical side of his subject, and has written a lucid and valuable record of American emigration to Hawaii from the beginning, including the visits of whalers, the establishment of missions, the gradual increase of our political influence and the vicissitudes of the native governments up to the time of the recent annexation of the islands. He clearly endeavors to maintain an attitude of entire impartiality and in general he has succeeded, although in some respects he seems perhaps to lean unduly toward the views of the foreign element as compared with the native. But with his experiences perhaps we should have taken the same views. At any rate, he has written a valuable book, timely and readable, and of lasting value for purposes of reference.

The object of *World Politics* [R. F. Fenno & Co. \$1.00], by "T," is to advocate an international court of arbitration and to indicate how its decisions may be enforced. The preliminary part of the book, which deals with general subjects, might well have been much condensed. The value of the treatise lies in the portion which relates to its specific theme. The idea of an international court, although not novel, is developed in this work more fully and carefully than we have seen the same thing done anywhere else, and the author's plan for enforcing its decrees seems to be reasonable. He suggests that disputes between any two nations concerned be decided by the representatives of the other nations, who may be members of a permanent board or court for the settlement of such difficulties. And that the decision of this board be enforced, if necessary, by the military and naval armaments of the other nations. As the author justly remarks, seldom, if ever, would it be necessary to call out any of these forces. The certainty that a recalcitrant nation would be overwhelmed by the others would cause the decision of the court to be accepted. The suggestions of the author are worthy of general consideration.

MISCELLANEOUS

Something of a sensation in France has been made by Professor Edmond Demolin's volume, *Anglo Saxon Superiority; To What It Is Due* [R. F. Fenno & Co. \$1.00]. It has been translated from the tenth French edition. The fact of its having reached such a measure of popularity in France is a good sign, for the book strikes a heavy blow at the self-satisfaction of the French nation. The author has made careful study of Anglo-Saxon life in England and our own country, especially the former, and also comprehends thoroughly the weak points in the educational and social conditions of France. He has made his comparisons with unflinching frankness, although of course in a kindly spirit, and his book not only ought to open the eyes of his countrymen to their defects but apparently has actually done much to accomplish this object. He considers the Frenchman and the Anglo-Saxon at school, in private life and in public life successively, points out that the Anglo-Saxon training is pre-eminently adapted to develop men, intelligent, energetic, self-reliant and competent to take care of themselves and to take the lead in the world. It also is shown that the French method of education reduces the birth rate of France, compromises its financial situation and threatens its leadership among the nations and its very vitality, and that the different ideas of the French and the Anglo Saxon in regard to country, the pursuit of happiness, etc., are largely favorable to the latter. The book goes much into detail and yet emphasizes fundamental principles, and cannot safely be dismissed with indifference nor can it be contradicted. It is a warning to France from one of her most loyal sons and it is so expressed as to be effective. The book has been welcomed in France with unexpected favor, has

established itself already and is exerting a wide influence. It is full of interest for other readers as well as the author's compatriots, and may well be studied by all interested in sound education in every country.

In *Spirit Slite Writing and Kindred Phenomena* [Munn & Co. \$1.00], by Mr. W. E. Robinson, who was an assistant to the late Herrmann, the famous sleight-of-hand performer, is a full and convincing exposure of most of the performances in which so-called Spiritualists base their claims upon the attention of the public. The author has no unkind feeling toward Spiritualists, but shows them up in the most thorough fashion. Their table-tippings, their mind-reading and their tricks and performances of all kinds he explains so that the emptiness of their professions is apparent. Of course all well-informed persons long have been perfectly well aware that these performances by Spiritualists are shams and that most of them have been exposed over and over again. But such a book as this clinches the nail convincingly. The success of the Spiritualists in humbugging people is due to the fact that there are so many persons who would rather be humbugged than not. Mr. Robinson has done a useful service in this frank, good-natured and thoroughgoing treatment of the subject.

Mr. John Kendrick Bangs has written another series of his comical essays, entitled *Peeps at People* [Harper & Bros. \$1.25], alleged to be the work of one Anne Warrington Witherup. This imaginary person visits Dr. Nansen, Mr. Hall Caine, Emperor William, Mr. Alfred Austin, Andrew Lang, Sir Henry Irving, Ian Maclaren and others, and the brief and terse but expressive papers unfold her experiences. The author's skill in burlesquing the well-understood characteristics of each of these distinguished persons is considerable, and, unless one reads too much at once of the book, it is quite funny, although some of the papers are much inferior to others. It is illustrated appropriately.

Mr. E. P. Payson's suggestions toward an *Applied Science of Sociology* [G. P. Putnam's Sons. \$1.25] points out wherein students of the subject may agree in spite of their inevitable disagreements and wherein they may co-operate. But too much space is taken in order to urge the conclusions which are advocated, and the book, while it does not lack clearness, somehow fails to take much of any grip upon the reader's mind. Special students will find it much more helpful than the ordinary reader, although it appears to be meant for any one. But it suggests little which has not been suggested before.

NOTES

— The sale of the late William Morris's library in London recently realized almost \$60,000. His copy of Addington's translation of Apuleius (1571) alone brought almost \$6,000.

— Among other picturesque illustrations of blunders in French journals about English facts is recorded the statement of a writer in *Figaro* that "Disraeli was the father of Lord Salisbury"!

— According to *Bird-Lore* New York and Boston publishers alone have sold during the last six years more than 70,000 text-books about birds. Many other books also have more or less to do with birds.

— The Princess Metternich is writing her memoirs. She has long been intimate with the ex-Empress Eugenie and took a notable part in French politics during the régime of Napoleon III. She also was a close friend of the Empress Elizabeth of Austria.

— The *London Publishers' Circular* declares that fewer books were issued in England in 1898 than in 1897, and that the falling off is largest in the number of novels. It seems that the experiment of substituting one volume for three-volume editions of novels, from which much was hoped, has not proved thus far a striking financial success.

—The declination by Mr. Herbert Putnam of the position of librarian of the National Library in Washington affords great gratification here in Boston, where his excellent work as head of the Public Library is appreciated heartily. The National Library also is to be congratulated if the nomination of Hon. Samuel J. Barrows to be its librarian be confirmed, as is anticipated.

—A memorial is proposed in honor of Henry Timrod, a Southern poet who died in 1867, and who, without ever gaining wide fame, wrote really fine and inspiring verse and exhibited proofs of true genius. Sickness, sorrow and privation ended his career prematurely. A memoir by his friend, also a poet, Paul H. Hayne, is a notable feature of the volume of his poems.

—Hereafter the Boston Public Library is to receive the more important state papers of England, France and Germany as they are issued. Among recent accessions of this sort are copies of the correspondence between France and Great Britain on Madagascar, of the lease (with map) by China to Great Britain of land adjacent to Hong Kong, and of the proceedings of the labor congresses held in Germany in May and August of last year.

BOOKS OF THE WEEK

Houghton, Mifflin & Co. Boston.
COLLEGE REQUIREMENTS IN ENGLISH FOR CAREFUL STUDY for the years 1900, 1901, 1902. \$1.00.
A WEST-POINT WOODING. By Clara Louise Burnham. pp. 306. \$1.25.
THE FEDERATION OF THE WORLD. By Benjamin F. Trueblood. pp. 162. \$1.00.
THE WIRE CUTTERS. By M. E. M. Davis. pp. 373. \$1.50.

Ginn & Co. Boston.
LABORATORY MANUAL IN ASTRONOMY. By Mary E. Byrd. pp. 273. \$1.35.
PICCOLA. By Joseph Xavier Boniface. pp. 166. 40 cents.

Brown & Co. Boston.
WHERE TO EDUCATE. Edited by Grace P. Thomas. pp. 382. \$3.00.
WHITTIER. Arranged by Anna M. Lucy. \$2.00.

D. C. Heath & Co. Boston.
DER LETZTE. By Ernst von Wildenbruch. Edited by F. G. G. Schmidt, Ph. D. pp. 73. 25 cents.

Macmillan Co. New York.
POPE'S LIAD. Books I, VI., XXII., XXIV. With notes and an introduction by A. H. Smyth. pp. 169. 25 cents.

THE HIGH HISTORY OF THE HOLY GRAAL. Translated from the French by Sebastian Evans. 2 vols. pp. 306, 298. Each 50 cents.
THE GOLDEN BOOK OF MARCUS AURELIUS. pp. 227. 50 cents.

THE LITTLE FLOWERS OF ST. FRANCIS. Newly translated out of the Italian. By T. W. Arnold. pp. 320. 50 cents.

THE ILIADS OF HOMER. Translated according to the Greek by George Chapman. 2 vols. pp. 272, 318. Each 50 cents.

FRIENDLY VISITING AMONG THE POOR. By Mary E. Richmond. pp. 225. \$1.00.

American Book Co. New York.
CICERO'S ORATIONS AND LETTERS. Edited by W. R. Harper, Ph. D., and F. A. Gallup. pp. 566. \$1.30.

SELECTIONS FROM THE CORRESPONDENCE OF CICERO. Edited by J. C. Kirtland, Jr. pp. 103. 30 cents.

G. P. Putnam's Sons. New York.
AN OUTLINE OF THE HISTORY OF THE LITERATURE OF THE OLD TESTAMENT. By E. Kautsch. pp. 251. \$2.00.

ROMAN AFRICA. By Gaston Boissier. pp. 344. \$1.75.

D. Appleton & Co. New York.
THE STORY OF THE COTTON PLANT. By F. Wilkinson. pp. 191. 40 cents.

THE CRUISE OF THE CACHALOT. By Frank T. Bullen, First Mate. pp. 379. \$1.50.

Funk & Wagnalls Co. New York.
ANECDOTES AND MORALS. By Louis Albert Banks. pp. 417. \$1.50.

J. B. Lippincott Co. Philadelphia.
INFATUATION. By B. M. Croker. pp. 307. \$1.00.

PAPER COVERS

Trustees of the Public Library. Boston.
BULLETIN OF BOOKS ADDED TO THE PUBLIC LIBRARY.

Am. Medical Association Press. Chicago.
THE MILK SUPPLY OF CITIES: CAN IT BE IMPROVED. By Henry O. Marcy, M. D., LL. D. pp. 27.

Houghton, Mifflin & Co. Boston.
THE SUPERLATIVE AND OTHER ESSAYS. By Ralph Waldo Emerson. pp. 108. 15 cents.

MAGAZINES

February. LITERARY NEWS.—BIBLICAL WORLD.—LEND A HAND.—MUSIC.—ASSEMBLY HERALD.—ART JOURNAL.—AUBURN SEMINARY REVIEW.—BIBLIA.—A. M. E. CHURCH REVIEW.

Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence and turn upon the poles of truth.—
Lord Bacon.

Current History Notes

All the volunteers in the United States have been ordered mustered out.

British official reports indicate that while grave crimes in the kingdom are diminishing minor offenses are increasing.

Great Britain has found an imperial representative in Lord Tennyson, son and biographer of the poet, who goes out as governor of South Australia.

The American-Canadian Joint Commission has adjourned to meet in August at Quebec. But it is understood that the commission has practically failed, owing to their inability to agree on the Alaskan boundary question.

The destruction of the Maine one year ago was fitly observed at Havana on the 15th by ceremonies at the graves of the victims, and at the Cramps' ship-building yards in Philadelphia by the laying of the keel of a new battleship, to cost nearly \$3,000,000, to be called the Maine.

The New Hampshire churches are not a little stirred up over the threatened repeal of the Nuisance Act, one of the main props of the Prohibitory Law. The repealing bill has passed the lower house, but strenuous efforts are being made to check it in the Senate. Hon. D. C. Remick of the Littleton church, and member for that town, has sent blank petitions for this purpose to all the churches of the leading denominations in the State.

The new Liberal leader, Sir Henry Campbell-Bannerman, last week, in debate in the British House of Commons, declared the position of the Liberal party toward Irish home rule to be that of devotion to the principle quite as much as ever, but unwillingness to permit their Irish allies to dictate the relative place of the issue in the Liberal party's platform, or to determine the time when the Liberal party should strike for what it believes to be right. Mr. Morley abstained from speaking or voting on the issue.

The legislature of North Carolina, following the course of Mississippi, Louisiana and South Carolina, has just adopted an amendment to the constitution which provides educational, property and poll tax qualifications for suffrage. It is intended to eliminate a large percentage of the present Negro voters. Any person can vote, whether he possess the other qualifications or not, provided he or his ancestors could have voted on Jan. 1, 1867. Thus are illiterate whites cared for. The amendment will be submitted to the people at the next general election.

Ambassador to Great Britain Choate says that he starts for London relying on a good temper, honest intentions, plain dealings and consciousness of the dignity of the country he represents and a just regard for the country to which he is accredited to carry him safely through his responsible duties. This is an admirable equipment, joined with such fertility of resource and mental power as Mr. Choate unquestionably possesses. He also goes believing that all future differences between the United States and Great Britain will be adjudicated as differences between honest individuals are now—by arbitration.

Lord Charles Beresford, who is returning to Great Britain after a trip to and through China as the accredited agent of the chambers of commerce of Great Britain, is now in this country. In San Francisco he appeared before the great commercial bodies of that city, as he will soon before those of Chicago and New York. He pleads for a formal alliance between Great Britain, the United States and Japan, to preserve China intact and guarantee an open door for their trade. So far from such an alliance bringing on war, he believes it will render war impossible. He urges the appointment of an international commission, selected by the above-named nations, to discuss the question in all its bearings and formulate an agreement.

The View Point of Others

We take special pleasure in recalling the kind and appreciative words of the late lamented Dr. Charles A. Berry of Wolverhampton, Eng., written Jan. 24. They express the full and warm regard for this paper felt by many leaders of the Congregational churches across the sea.

"I HAVE COME TO LOOK FOR MY CONGREGATIONALIST AS EAGERLY AND PUNCTUALLY AS I LOOK FOR MY DAILY CHRONICLE. . . ITS WEALTH OF INFORMATION, ITS BRIGHT LEADERETTES, ITS SOUND AND SENSIBLE DENOMINATIONAL LOYALTY, ITS BROAD CATHOLICITY, ITS RICH VARIETY OF TOPICAL DISCUSSIONS ALL MAKE IT VERY WELCOME TO ME."

This is the first View Point of Others. Yet it speaks for those that shall follow. The active and loyal Congregationalist will find that these words call forth a ready response from himself. Dr. Berry recognized that a religious paper was as essential to his life as his morning daily. This is significant. The Christian journal has a mission that the secular paper cannot fulfill. Current events need interpretation from a Christian outlook. To follow the daily without the parallel reading of the religious press narrows the view and weakens usefulness. Dr. Berry's example will make life and service symmetrical. Yours, *The Congregationalist*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is incorporated in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 8 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATIONAL SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Hoynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION OF Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Farling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to H. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

WASHINGTON

"The first—
the last—
the best."

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Messages and Papers of the Presidents

myself, the assurance of my own conscience is that I have at least believed myself to be guided by them.

In relation to the still existing war in Europe my proclamation of the 22d of April, 1793, is the index to my plain, sanctioned by your approving voice and by that of your representatives in both Houses of Congress, the spirit of that measure has continually governed me, uninfluenced by any attempt to deter or divert me from it.

After deliberate examination, with the aid of the best lights I could obtain, I was well satisfied that our country, under all the circumstances of the case, had a right to take, and was bound in duty and interest to take, a neutral position. Having taken it, I determined as far as should depend upon me to maintain it with moderation, perseverance, and firmness.

The considerations which respect the right to adopt this conduct it is not necessary on this occasion to detail. I will only observe that, according to my understanding of the matter, that right, so far from being denied by any of the belligerent powers, has been virtually admitted by all.

The duty of holding a neutral conduct may be inferred, without anything more, from the obligation which justice and humanity impose on every nation, in cases in which it is free to act, to maintain inviolate the relations of peace and amity toward other nations.

The inducements of interest for observing that conduct will best be referred to your own reflections and experience. With me a predominant motive has been to endeavor to gain time to our country to settle and mature its yet recent institutions, and to progress without interruption to that degree of strength and consistency which is necessary to give it, humanly speaking, the command of its own fortunes.

Though in reviewing the incidents of my Administration I am unconscious of intentional error, I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that, after forty-five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

Relying on its kindness in this as in other things, and actuated by that fervent love toward it which is so natural to a man who views in it the native soil of himself and his progenitors for several generations, I anticipate with pleasing expectation that retreat in which I promise myself to realize without alloy the sweet enjoyment of partaking in the midst of my fellow-citizens the benign influence of good laws under a free government—the ever-favorite object of my heart, and the happy reward, as I trust, of our mutual labors, hopes, and dangers.

GO WASHINGTON.

100 YEARS

Have passed since the GREAT-EST of ALL Americans penned his farewell address, but have YOU read the touching leave-taking which closes on the accompanying fac-simile page? You will find it in the

Messages and Papers of the Presidents

(AUTHORIZED BY CONGRESS)

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AINSWORTH R. SPOFFORD, Gen'l Sec'y, Committee on Distribution, Dept. (J.), WASHINGTON, D. C.

Life and Work in the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Feb. 26, 10 A. M. Address upon The Beecher Family, by Rev. Samuel Scoville.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

T. M. C. A. INTERSTATE CONVENTION, Vermont and New Hampshire, Laconia, N. H., Feb. 23-26. Sessions morning, afternoon and evening after the first day.

OF SPECIAL NOTE THIS WEEK

Happy Woonsocket, R. I., church!
A new club in Nebraska.
A choir record in Massachusetts.
A suggestion from Missouri along missionary lines. [See page 282.]
A California Sunday school feeds the church.

CLUBS

MASS.—At the February meeting of the North Bristol Club in Taunton Rev. William Knight gave the address on A Philanthropic Tide-wave from the Days of Washington.

NEB.—A meeting of the men connected with the various Congregational churches of Lincoln was held at the Lincoln Hotel on Tuesday evening for the organization of a Congregational club. About 50 were in attendance, and nearly as many more sent letters to express interest. After partaking of a banquet, Rev. H. C. Herring of First Church, Omaha, gave a stirring address on The Heroic Element in Man. Addresses were made by several prominent laymen of the city, and the club was organized with Prof. G. D. Swezey of the State University as president and W. A. Selleck, Esq., as secretary and treasurer. Efficient executive and membership committees were appointed, and it is expected that the membership will reach 100, including a number of university professors, high school teachers, lawyers and business men. It was agreed to hold at least four meetings each year, one of which should be ladies' night. This gathering disclosed its own necessity. Men who had known each other for a dozen years found out for the first time that both were Congregationalists.

NEW ENGLAND

[For Boston news see page 285.]

Massachusetts

EVERETT.—*Mythic Side* is enthusiastic and united in the prospects of large work under its new pastor, Rev. Aquilla Webb, whose ordination services occurred recently. He comes East from the Interior, where he was born in Zaleski, O., and where he received his early education. He is a graduate of Ohio Wesleyan University and School of Oratory, and has served as professor of elocution and oratory in Albion College. While teaching and supplying pulpits on Sundays he confirmed his conviction that he should give his full time to the work of the ministry. He had already preached several months in Everett before his ordination.

NEWTONVILLE.—The pastor, Rev. J. M. Dutton, was dismissed by a council, Feb. 14. During his seven years' pastorate a beautiful stone church edifice has been built, for which about \$55,000 have been raised and paid, leaving an indebtedness of \$40,000. The benevolent gifts for the same period amount to \$16,000. About 130 persons have been added to the church, 66 of them on confession. The parish voted to pay the pastor's salary to April 1. Mr. Dutton has accepted a call to Newport, Vt., where he will begin March 1. The council in its resolutions specially and affectionately commended him to the new field.

MEDWAY has just celebrated the 27th anniversary of the settlement of Rev. R. K. Harlow as pastor. The anniversary sermon was not preached by Mr. Harlow, owing to his recent illness. This church has had but two pastors in 60 years, the first one being Dr. David Sanford.

NORTH FALMOUTH.—In the choir of this church is a group of veterans in the service whose record is extraordinary. One member joined the choir when 12 years old, 63 years ago, and has been the director for 45 years. Two other members have been there 53 years. The organist has played in this church 42 years. The aggregate age of the five oldest members is 361 years. There are also a number of younger singers in the choir.

CLINTON.—Rev. W. W. Jordan has been prostrated three weeks by nervous and other troubles and has now gone to New Jersey to recuperate and get rest. The Worcester Association has offered him a pulpit supply during his absence. The new

church edifice slowly approaches completion, but will not be ready for occupancy before May.

CHESTER CENTER has been called to mourn the loss of Deacon A. S. Foote, who has lived a long, useful life of over 78 years. He has been deacon since 1878. He united with the church in 1838 at the age of 17. He was a wise counselor, a faithful friend and a devoted Christian.

FALL RIVER.—*French.* There have been spent several hundred dollars on repairs, the generous contributions of members being supplemented by ample contributions from First and Central Churches. New zeal is apparent in the church life in consequence. Rev. S. P. Rondeau is pastor. Central has introduced a new service book for use in the Sunday school and Sunday evening services. The Chinese department of the Sunday school has developed a C. E. Society, which at the end of its first year has 15 members, an average attendance considerably larger, and which gave \$27 to missions during the year. The Sunday school has been arranged in departments, each having a principal; these with the other officers form a superintendent's cabinet. The school offerings go into the church treasury, the church committee designating the objects to which a given Sunday's offerings go. All the missionary societies are included and the teachers give five minutes to explain about the work receiving the gift.

Maine

[For news items see page 266.]

New Hampshire

DURHAM.—The old chapel, enlarged and renovated, has been connected with the church and, with various rooms on main floor and basement, is used for social purposes. The cost has been about \$2,500, of which \$1,000 and the land were the gift of Mr. Hamilton Smith. The Sunday school supports a Sunday school in the West, besides aiding in the Morning Star work and paying its own expenses. A Rainbow Mission Band of the little girls has raised \$25 for the support of a scholar in a missionary seminary. Out district work is maintained at Parker's Falls. Considerable interest has been manifested of late, and several conversions are reported. A church historian has been appointed.

LITTLETON is trying a new scheme of systematic beneficence, with the design of leading every Christian to become a contributor. A new order of service, with congregational and choir responses, has been adopted with good results. Over 100 new subscriptions to *Congregational Work* have been sent in. The Endeavor Society, in addition to its former pledge to a missionary in Japan, has taken a share in the support of Mr. Witt in Alaska. A Junior Society of 30 members has been formed.

MILTON.—A healthy interest is manifest, especially among the men and in the Y. P. S. C. E. and Sunday school. In the new manual is printed a supplementary creed for use in receiving new members. The new confession is characterized by the absence of dogmatic statements and an emphasis upon the experimental side of religion.

BETHLEHEM.—The attendance through the winter has been larger than for several years. Union meetings with the Methodist church in January proved helpful. The pastor is soon to begin a series of meetings especially for young people. A movement is now in progress for securing new music books for these and other secondary services.

RAYMOND.—W. S. Abbott, deacon for more than 40 years, recently died at his daughter's in Manchester, aged 72 years. He was a native of the town, graduated at Dartmouth College in 1852, and for most of his life was a school-teacher. He was a man of sterling integrity and noble character.

FRANKLIN.—The services were given up Feb. 12 to representatives of the Y. M. C. A. Mass meetings in the interest of the same cause were held in the Opera Houses in the afternoon and evening. About \$100 were raised for the association's work.

HAMPTON.—The parish lately considered the modernizing of the church edifice at an estimated expense of \$2,000, and plans were adopted to push forward the idea. The degree of interest manifested is auspicious of success.

HENNIKER.—A memorial service was held Feb. 5 for Mr. John Gutterer, who was S. S. superintendent for 16 years, and lately died at Zylonite, Mass., where he was spending the winter.

COLEBROOK.—Through the efforts of the women the debt incurred in the recent additions and repairs has been reduced to \$200.

NORTH HAMPTON loses a devoted and valuable member in the recent death of Mrs. Rebecca Philbrook at the age of 65.

Vermont

PLAINFIELD now has regular services. Misses Hartig and Billings recently gave a reception to the people at the parsonage.

Rhode Island

WOONSOCKET.—*Globe.* At the regular midweek prayer service last week it was announced that an unknown benefactor had bought the George L. Read estate—the largest and finest site on the side of the city where the church stands—and by Oct. 1 will have finished a handsome, modern, brick church thereon. The building will cost about \$25,000 and is to be handed to the society free from debt or incumbrance. The name of the donor has since been revealed as Mrs. Harriet R. Ballou, whose gift is in memory of her husband, Cyrus W. Ballou, many years one of the most active members here. The gift was an entire surprise to the church, having been known but to a few members and to them but a fortnight. The pastor is Rev. J. C. Alvord.

PROVIDENCE.—*Benevolent.* Dr. Vose has been unable to preach for several weeks on account of illness.—*Free Evangelical.* The death of Mrs. Larry, the pastor's wife, is a sad loss to the working life of the church, as to the husband and home. She was a direct descendant of Peregrine White, the child born on the Mayflower.—*Academy Avenue.* A reception to the pastor, Rev. James Greer, was one of the pleasant features recently. Fresh hope is the spirit now since Mr. Greer came.

Connecticut

HARTFORD.—First held its annual social Feb. 16. An informal reception by Dr. and Mrs. C. M. Lamson was followed by the presentation of the reports for 1898. The membership is 655, a net gain of eight with 30 added; 217 have been members for over 20 years, 11 for 50, four for 60, and one 71 years. The church is assessed \$5,000 on the Gold Street improvements, has bought the strip of land between its historic old cemetery and the new line of the street at a cost of \$7,000, the gallery seats of the church have been remodeled, a new parsonage on Washington Street purchased and the old one on Buckingham Street sold. Interesting reports were presented from the Warburton Church Mission, which is a branch of this church's work.—*Fourth.* H. R. Shelley of New York gave a recital last Tuesday evening, bringing out many of the possibilities of the new organ.—*Park.* The Horace Bushnell Club listened to a strong address on The Influence of Corporations on the Public Welfare, by Hon. J. G. Patterson, president of the Travelers' Insurance Company and of a number of other large corporations. His arguments were logical and striking, and for half an hour after the address he answered questions. Last Sunday evening Organist Camp's Forty-sixth Psalm was given with an augmented choir under the direction of the composer, who presided at the organ.

SALISBURY.—The 100th anniversary will be observed next year, and a possible addition of a chapel or parish house to the church is suggested as a memorial of the occasion. The five funds of the church amount to nearly \$18,000, having been increased in four years by \$1,387. The S. S. attendance of 201 members shows the remarkable average last year of 80 per cent. One person has not missed a session in 11 years, two have a perfect record for 10 years, and seven others for five years. A U. S. flag is displayed at every session, and at "present arms" all hands are lifted, a large number holding Bibles.

NEW HAVEN.—*Plymouth* has instructed its building committee to procure specifications and bids, and if an edifice can be erected with a debt of not over \$15,000 the committee is authorized to make contracts and begin work. The ways and means committee have already raised \$23,000, and about \$2,500 remain to be secured. It is hoped to begin operations this spring.—*United.* The Men's Club service last Sunday evening was addressed by Professor Winchester of Wesleyan on Ruskin.

EAST HAMPTON.—It is stated on good authority that the first bell made in this town is deposited under the corner stone of this church. Many a Congregational church throughout the country swings a bell that was made here. The largest one cast is now in the belfry of the Asylum Hill Church, Hartford, and is one of the heaviest and finest toned bells in that city.

WEST CORNWALL.—The C. E. Society, by a gift of \$125, has made a public library possible, further support being received from members of the congregation and elsewhere. For the present the library is located in the social room of the chapel, and two evenings a week a committee from the society is in charge. Its effect in keeping several boys off the street has already been felt.

TALCOTTVILLE.—The death of Deacon S. A. Talcott removes one of the supports of the church. For many years he has been active in its work, serving as clerk since 1879, as deacon since 1887, and for many years as a S. S. teacher. He was particularly interested in missionary work, and was a factor in making this small church noted for its benevolences.

BRIDGEPORT.—*West End.* The business men of the congregation enjoyed a banquet in the social rooms Feb. 14. About 75 were present, and with a toastmaster and speeches the occasion was rendered most enjoyable. Following the banquet there was an illustrated lecture on Social Wreckage, by A. F. Irvine of New Haven. Rev. C. E. Stimson is pastor.

MANSFIELD.—*Second* is trying to raise money for the purchase of a pipe organ and to remodel part of the meeting house. Dr. Chamberlain of New York has offered quite a sum if the people will respond also. He is much interested in the church, having recently presented a silver communion service.

PROSPECT.—A recent unusual winter thunderstorm damaged the church by lightning to the amount of nearly \$1,000. During the time of the repairs, services are held in the Grange Hall, offered by the grange. Rev. W. H. Phipps is pastor.

NEW BRITAIN.—The pastors of most of the churches of the city have begun a series of gospel services. No outside evangelist will be engaged, but the preaching is done by the pastors. A large chorus choir assists in the services.

NEW PRESTON.—The pastor, Rev. Evan Evans, preached his farewell sermon Jan. 29. After six years' labor here he goes to the King's Highway, Bridgeport.

South Coventry has received the gift of a large clock for its auditorium from Deacons Kingsbury and Morgan.

MIDDLE STATES

New York

HAMILTON meets with a real loss in the resignation of its pastor, Rev. L. C. Grant, who accepts a call to the First Presbyterian Church, Eau Claire, Wis. He has ability in public address, and by his genial manner has made a wide circle of friends. His day of departure was named as the day of his marriage to a young lady of this church.

General Missionary Gurney of the H. M. S. has recently visited the churches in Pennsylvania belonging to the Susquehanna Association—Neath, Pottersville, West Warren and Le Raysville. At the last-named he preached the rededication sermon. The church edifice has been rebuilt, decorated and made practically new at a cost of \$2,000.

THE INTERIOR

Ohio

CINCINNATI.—*Walnut Hills.* The growth of the Boys' Brigade has been remarkable. They now use the large chapel for a drill hall. Sunday evenings in uniform they march into church in a body, taking the front seats and entering heartily into the service. Special services are conducted Sunday evenings under the auspices of the church organizations.—At Columbia Rev. Oscar Denney is progressing successfully. Rev. William Johnson is still sick and unable to attend to his work.—*Vine Street.* A question has been for some time before the court as to whether \$1,000 bequeathed to the church for a parsonage could be used for current expenses. Judge R. B. Smith rendered a decision last week that the money should be regarded as principal and not income, and therefore cannot be used for current expenses.

Illinois

(For other Chicago news see page 268.)

CHICAGO.—Dr. G. R. Wallace, pastor of Pilgrim Church, has been unanimously elected chairman of the executive committee, which has full responsibility of arranging for union evangelistic services on the South Side, commencing March 5. Rev. J. W. Chapman, D. D., has been secured to lead the services, in which 10 evangelical churches—including Baptists, Methodists, Presbyterians and Congregationalists—having a membership of about 6,000, will participate. A hall has been secured which will seat about 4,000 persons. Special union preparatory services will be held by the local pastors.

Indiana

MACKSVILLE has had a revival of Biblical study and renewed spiritual earnestness under the forcible preaching of Rev. M. Jensen. Meetings are in progress and many persons are confessing Christ. Rev. R. E. Roberts of Coal Bluff has arranged to help the work.

RIDGEVILLE.—Prof. H. C. Garvin is taking hold of the school and church work with a strong hand. The number of students has increased, the Sunday congregations are large and the various departments in the church are active.

COAL BLUFF.—Rev. R. E. Roberts reports an encouraging spiritual condition. The miners have regular work and the interest is marked. Mrs. Roberts has a S. S. class of young men numbering 25.

Michigan

NASHVILLE.—Recently Dr. Rodger of Benzonla delivered a course of six lectures in connection with the international university chair of Christian evidences on the Gospel of Science. So much interest was manifested that a supplementary course of four lectures was delivered. All the pastors of the place united in arranging for the lectures.

Wisconsin

MILWAUKEE.—*Hanover Street.* Rev. S. S. Mathews's resignation was presented to his people on a recent Sunday. He plans to begin work at Danielson, Ct., Easter Sunday. The church debt, thanks to his efforts largely, is now fully paid.

THE WEST

Iowa

OTO.—This three-year old H. M. church dedicated Feb. 12 a house of worship costing \$2,200. With the \$600 promised by the C. C. B. S., and the \$620 pledged at the dedication the church will be free of debt. Rev. D. E. Armitage was assisted by Secretary Douglass, who gave three addresses during the day and led in raising the money.

SIoux CITY.—*First.* Mr. Frank Ward, recently returned from Germany where he studied on a two years' fellowship from Chicago Seminary, is supplying during Rev. M. W. Darling's three months' vacation.

There is at present no pastorless church in Cherokee Association, though one or two of the ministers expect to leave before long.

Minnesota

MINNEAPOLIS.—*Como Avenue* has at last filled the pulpit vacated when Rev. J. A. Stemen went to Wisconsin by calling back to the State Rev. J. M. Hulbert of Clinton, Io. Much expectation is aroused by the determination of the church to make a new history with the coming of better times and by the excellent record Mr. Hulbert made in his pastorate at Princeton, this State. If no resignation is offered in the next fortnight, all our 33 Twin City pulpits will be filled for the first time in many years.—The all day meeting of the Woman's Missionary Union was held, Feb. 14, at Plymouth Church, Mrs. L. H. Jepson presiding. The State development and opportunity were presented in the morning by Superintendents Morley and Stickney, the afternoon being devoted to various local charities. The session was unusually interesting and helpful to the work in which these true-hearted women take such interest.

ST. PAUL.—*Olivet* starts in bravely for improvement and enlargement under the new pastor, Rev. J. H. Sammis. The Congregational Hymnal has recently been introduced and is proving an attraction. The smaller churches are very generally introducing the Chapel Hymnal, while the larger book is meeting unexpected welcome in the larger churches.

BELTRAMI.—The people are building a house of worship and have asked for a student during the summer. It is hoped that a church will be organized, thus making the work permanent.

Nebraska

CRETE is preparing to buy a church organ, and seeks information from any who may have new or second-hand instruments to dispose of.

PACIFIC COAST

California

ADIN.—Rev. H. E. Perks preaches also in two other towns every Sunday, conducts two Sunday schools and preaches in a fourth town as often as possible. Within his parish is also an Indian church which he and Mrs. Perks help in various ways.

At the February communion of Oakland, First, 11 of the 21 members uniting came from the Sunday school on confession.

The Past Year in Our Churches

REPORTS AND PLANS

Massachusetts

IN NORTH BROOKFIELD, *First* reports a membership of 356.—**WEBSTER'S** benevolences amounted to \$2,834.—**PORTER OF BROCKTON** has had 36 accessions, one-half on confession. The benevolences aggregated \$4,323, including a legacy of \$900, and the home expenditures were \$7,506. The \$6,000 needed for the new organ have been raised.—**IN REMOOTH,** during last year, the pastor has been generously remembered with gifts, the church roll has been revised and a new heating system introduced. A thrifty S. S. home department has also been started.—**AT TRINITARIAN, GILBERTVILLE,** there has been a gain in benevolences of \$132, making the total \$910.—**UNION OF BALLARDVALE** has a membership of 104, an increase of four. There was a balance in the treasury.—**WINDSOR, IN TAUNTON,** after a fine repast, heard encouraging annual reports of all its departments.—**BETHANY OF QUINCY** had a net gain in members of seven, making the total 357. Receipts were \$5,217 and expenses \$5,178. Total benevolences were \$1,962. The average S. S. attendance was 283.

Vermont

WEST BRATTLEBORO'S statistical report shows home expenditures to have amounted to \$1,282 and benevolent contributions to \$1,006.

Connecticut

The church in **WEST CORNWALL** has had a good year, the benevolences amounting to over \$400, an increase over last year. Regular expenses have been met and \$400 were raised for the chapel. A pastoral committee is arranged to visit every family in the parish during the year.—**AT HARTFORD, Asylum Hill,** always strong in benevolences, gave \$9,346 last year, and the legacies amounted to \$20,000. The treasurer reported that in the 18 years that he had held the office 98½ per cent. of the amounts pledged for the weekly offerings had been paid. Rev. J. H. Twichell is pastor. **Fourth** has a membership of 917. **Park** has 276 members. A balance remains after all bills were paid.—**FIRST, NORWALK,** Rev. T. K. Noble, pastor, has had a prosperous year. The current expenses have been fully met, and a small surplus is left. The benevolences were equal to those of any previous year in this pastorate. Sixteen persons were received to membership, making the present roll 544.—**UNITED OF NEW HAVEN** had total benevolences of \$6,220. Total additions were 47, on confession 24. The present membership is 665. The S. S. enrollment is 600. The net gain in church members is the largest since the union of the two churches.—**GREENFIELD HILL** expended \$400 for improvements, and the benevolent contributions were increased 15 per cent. A S. S. home department of 75 members has been added. The C. E. Societies number 105 members. There were nine church members added during the year.—**STRATFORD** received 13, making the present membership 292. The bills are all paid, except \$300 expended near the close of the year for improvements. Benevolences were

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\$1,300.—SALISBURY, with 215 members, reports benevolences of \$2,080, besides \$1,000 for educational purposes and various smaller gifts. The year's expenditures were \$3,100. Rev. J. C. Goddard is pastor.—SOUTHINGTON has a membership of 278, a slight loss. The benevolences were \$691, and \$364 were raised towards the building fund. The parish expenses were \$2,286.—WETHERSFIELD has a membership of 351, and is especially strong in benevolences.—Center of MANCHESTER gave benevolences of \$425 last year.—NEW BRITAIN, First gained over \$500 in receipts the past year over the previous year, and added 95 members, with only 24 removals from all causes.—WILLIMANTIC has 356 members, a net gain of 18, of whom 12 came on confession. The Sunday school has gained in average attendance. Rev. E. A. George is pastor.—NEW HARTFORD has had three additions on confession, making the present membership 117. The Sunday school is in a flourishing condition. The visiting committee has called at least once during the year upon every family in the town.—CENTRAL VILLAGE has a remarkable record—not a marriage, birth or death during the entire year. The net gain was 10, or nearly 14 per cent. of the total membership. Rev. H. C. Crane is pastor.—KENT showed a falling off in benevolences, but gains in other ways.—BRANFORD gained four, adding eight on confession. The present membership is 366. Home expenses amounted to \$3,020, and benevolent offerings to \$951. About \$300 were applied on the manse debt, leaving a balance of \$200.—DANBURY, First had 19 additions, making the present membership 623.—West End of BRIDGEPORT closed the year with all debts paid, 22 new members and 65 names placed on the secondary or delinquent list. A new pipe organ will soon be put in. Offerings for missions have increased. Rev. C. F. Stimson is pastor.—PLAINVILLE's debt of \$1,200 was reduced by \$200 during the year, besides \$700 paid for repairs and improvements.—WINDSOR LOCKS's present membership is 156, with 10 added, eight on confession, during the year. Over \$900 were given for benevolences.

District of Columbia

In WASHINGTON, Mt. Pleasant, under charge of Rev. M. R. Fishburn, received at the last two communion services 36 persons, making a membership of 280. Reports show an expenditure of more than \$7,000 during the past year. The pastor's salary has been increased to \$2,000.

Ohio

In PAINESVILLE, First has had a successful year's work. The total membership is 528, with 71 additions during the year, 40 on confession. The Ladies' Society has been active, having raised and expended more than \$1,000, while the people, by a splendid rally last June, subscribed, and since that time have fully paid, a long-standing debt of \$3,600. A Men's Club of 140 members is interesting the men, and is helpful in many ways. A form of the Way-Side Covenant has been adopted by the church and 40 members of the faculty and students of Lake Erie College.

Indiana

ANGOLA, Rev. E. S. Smith, pastor, has enjoyed a year of unusual activity, 14 members being received, bringing the total up to 112. The Ladies' Guild cleared \$400. A centrally located lot, costing \$1,500, was purchased and nearly paid for. It is expected that when certain legal formalities are settled the old church property on the eastern end of the city will be transferred to the United Brethren—consideration \$2,000.

Iowa

NEWELL held its roll-call service at the parsonage, where supper was served. Special effort was made to have every resident member present. Recent improvements have provided a comfortable and commodious house for Rev. W. B. Pinkerton and his family.—CHEROKEE's accessions numbered 50. The S. S. attendance during the winter averages about 200.

Nebraska

WISNER has received 10 members during the year. The Ladies' Aid and the C. E. Society have each raised \$100.

Washington

Plymouth of SEATTLE reports accessions at every communion, 72 during the year, of whom 22 came on confession. Recent new organizations are the Church Missionary Society, recently referred to

Continued on page 282.

Marriages

The charge for marriage notices is twenty-five cents.

MARTYN-FOWLER—In Derby, Ct., by Rev. Sanford S. Martyn, father of the groom, Rev. W. C. Martyn of Roxboro, Mass., and Charlotte Fowler of Augusta, Me.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GRIFFIN—In Hillsboro, Ore., Feb. 5, Rev. John S. Griffin, aged 91 yrs., 2 mos., 12 dys. He graduated from Oberlin Seminary in 1838. In February, 1839, having been provided with a missionary outfit by a church in Connecticut, he journeyed by wagon and on horseback to the Nez Perces Mission in Idaho. After two unsuccessful attempts to establish a mission among the Snake Indians in Idaho, he proceeded to Oregon, where he organized a church, over which he remained pastor till a few years ago.

LAWTON—In Lubec, Me., Feb. 16, Mrs. Mary S. Lawton, widow of the late Charles Lawton of Chelsea, aged 82 yrs.

PARKER—In Bridgeport, Ct., Jan. 30, Mrs. Jane E. Parker, for many years a loyal member of the Fourth Church, Hartford.

PARSONS—In Brooklyn, N. Y., Feb. 13, Esther Smith, wife of Charles H. Parsons, aged 72 yrs. She was a native of Hanover, N. H., one of the first teachers in the Brooklyn Female Academy and with her husband one of the charter members of the South Congregational Church: a woman of great strength and loveliness of character.

PARSONS—In Colorado Springs, Col., Feb. 16, Josephine, daughter of Prof. Edward S. Parsons, aged 1 yr., 10 mos.

ROBBINS—In East Boston, Feb. 17, J. William Robbins, aged 64 yrs. Services were held at 430 Meridian Street Tuesday, Feb. 21, at 2 P. M.

MITH—In Mt. Pleasant, Io., Feb. 11, after a long illness, Rev. Elijah F. Smith, aged 74 yrs.

STRONG—In Pittsfield, Feb. 2, Harriet Sherman, widow of Rev. Edward Strong, D. D., whose death occurred Dec. 13, 1898, and daughter of the late Charles Sherman of Suffield, Ct. Services were held from her late residence Feb. 4. Burial at Greenwood, N. Y.

MRS. JANE R. BINGHAM

Died, in Dubuque, Io., Feb. 5, Mrs. Jane Robbins Bingham, aged 83 years, widow of Rev. Joel S. Bingham, D. D. Mrs. Bingham was descended through her father, Rev. Samuel Prince Robbins, from a long line of New England Congregational ministers, her grandfather, Rev. Chandler Robbins, being pastor of the First Church of Plymouth, Mass., from 1760 to 1799. On the maternal side she was the great-granddaughter of Gen. Rufus Putnam. Born Dec. 16, 1815, she was married to Rev. Joel S. Bingham in 1838. She possessed in a marked degree qualities of mind and temperament which fitted her for her duties as pastor's wife, and she influenced for good all who came in contact with her. Although a great sufferer during the last year of her life, she retained a keen interest in the questions of the day, and met death with an unflinching trust in God's love and care.

Free.
Keystone
Silver White
Gelatine

If your grocer cannot supply you send us his name and we will send you free a sample package of gelatine and recipes for desserts by the leading cooks of the country. A full size box mailed for 15 cents.

Nichols Carbon Works, Detroit, Mich.
The largest makers of gelatine in the world.

YOUR IDEAS



Why not exercise a little originality with your household furniture? Why live in a conventional room? Put the stamp of personality on a few pieces of cabinetwork.

There is a charm about a bookcase built into the wall or on a corner of the stairs; and it costs a bare trifle more than a ready-made case. Why not plan an inclosed sideboard in the dining room, a table for your library, or let us plan it, and quote you a price on it?

Our factory is equipped with up-to-date machinery, and as we handle work in large quantities we can quote very low prices. It is the only factory of this kind in the city. In all other cases you must go out of town to see the work in its construction. Here it is an easy matter to oversee it yourself daily.

PAINE FURNITURE CO.,

EUGS, DRAPERIES and FURNITURE,
48 CANAL ST. BOSTON.

On Fire! Salt Rheum

Makes the lives of many miserable. The intense itching and burning characteristic of this disease diminish and disappear when Hood's Sarsaparilla begins its purifying effects upon the blood, its healing and soothing influence upon the inflamed flesh and broken skin. That this is not theory but fact, is shown by the statements of many people Hood's Sarsaparilla has cured.

Had to Wear Gloves

"I was severely afflicted with salt rheum on my hands and was obliged to wear gloves most of the time. I tried many different kinds of medicine, ointment, etc., to no purpose, and finally began taking Hood's Sarsaparilla. A few bottles of this medicine cured me, and since then whenever I have felt any trouble with my hands I have resorted to Hood's Sarsaparilla, which has very quickly given me relief. We have used this medicine in our family for years." MRS. A. O. SPAULDING, North Searsport, Me.

Hood's Sarsaparilla

Is the best medicine money can buy for salt rheum. Sold by druggists. \$1.

Subscribers' Wants

Notices under this heading, not exceeding five lines (right words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, a young or middle-aged Protestant woman for general housework in family consisting of a lady and grown-up son, on small farm about sixty miles from Boston. Light work, fair wages and good home. Address A., care of *The Congregationalist*.

Wanted, Christian woman of middle-age who can do all my work. 11 room house, 3 adults and small child. No farm. Must be neat, cheerful, willing. Good home, fair wages. Address "Invalid Wife," care of *The Congregationalist*.

Place Wanted for a Young Woman. It is desired to find a place in a small family for a young woman of nineteen, where she may assist in the housework. A place where she will be under kind influences and receive wise and firm training is more important than high wages. References are desired and particulars will be given. Address Miss Mixer, 241 Marlborough St., Boston.

If you feel "All Played Out"
Take Horsford's Acid Phosphate.
It repairs broken nerve force, clears the brain and strengthens the stomach.

Continued from page 281.

under "Best Methods," and a Men's Club, which promises to be a strong help in church life. The expenses of the year were provided for, \$800 indebtedness paid and the benevolences amounted to \$2,350. The pastor, Rev. W. H. G. Temple, is writing a series of Blue Monday Papers published by *The Pacific*. In a personal letter he expresses himself, after three years' service, as more than ever in love with Seattle and with his work.—**MEDICAL LAKE** has passed the 100 membership mark. During the last year of Rev. J. D. Jones's pastorate the average attendance has been larger than at any time in its history. Notwithstanding great changes in population, the church finds itself in good financial condition.—**PULLMAN**, only two years old, reports 17 accessions, making the membership 94. The full amount raised was \$1,209, the debt has been reduced from \$1,450 to \$700, and the benevolences increased from \$58 to \$230.

For Weekly Register see page 286

East and West in Missouri

ST. LOUIS HAPPENINGS

The recent "cold snap" has interfered greatly with church attendance in St. Louis and has caused one peculiarity—the preponderance of men, especially in evening congregations. With the new year the Ministers' Meeting changed the order of subjects to be presented, reserving the first Monday in the month for the discussion of assigned topics of special denominational significance and the third Monday for invited speakers from abroad. The remaining days are left for miscellaneous themes. At the last meeting Rev. Frank Foster read an unusually interesting paper on The Missing Link, emphasizing the power of prayer in ministerial work.

Rev. C. H. Patton is giving at First Church a series of extremely popular sermons on Romans. Pilgrim has changed its S. S. hour from noon to morning. Rev. J. C. Cromer is arranging for a series of rally meetings, to be addressed by the several pastors, with the object of awakening greater interest in the Fountain Park parish. Dr. Fisk has given his celebrated illustrated lecture on the Spanish-American War at Hyde Park with gratifying success. Burglars lately visited his home and purloined about \$50. The family were at supper and their evening devotions. Dr. Fisk thus tersely puts the matter: "While we were praying downstairs the thieves were preying upstairs." Dr. C. S. Sargent has tendered his resignation as pastor of Central Church, to take effect April 1. He is well beloved by the St. Louis brethren and will be sorely missed. Rev. W. N. Bessey gives up the pastorate of Immanuel, after over four years of successful work. Webster Groves, under Rev. C. L. Kloss, is making steady progress, the last innovation being a supper

and social managed entirely by the men, who were cooks, waiters and entertainers. They gave two guarantees: "No cooking school dishes will be served." "A corps of competent physicians will be in constant attendance." The venture was a success. J.

KANSAS CITY AND THEREABOUTS

That the unification of our missionary activities is much upon the minds of the churches of this region is evident, as it finds expression on all occasions. Opportunity for discussion of this matter has perhaps called forth no new light but a manifest purpose to secure the enlistment of the church as a whole in the prosecution of our various benevolences. The Kansas City Association has a committee for the purpose of securing a contribution from every member of every church to each of our societies. The existence and continuance of such a committee is an indication of interest. If such general participation in the missionary activities of the denomination is sought, it is evident that the church itself must in effect become a missionary society. Why not the missionary society?

Plymouth Church, Kansas City, having become reduced in membership and involved in debt, is experiencing practical fellowship from the churches of the two Kansas cities through a committee of the Ministers' Meeting, which for the present provides for regular services while the church is pastorless. A pressing need in the city is a pastor-at-large, or, perhaps, a woman visitor.

Preparations for the annual meeting of the State association at Kidder the last week in April are well under way. S.

Swift's

Silver Leaf Lard

For all your shortening, or

Cotosuet

If you prefer a vegetable substitute

Premium Hams

Carefully selected, and so appetizing

Premium Breakfast Bacon

Is the best, and the choicest

Jersey Butterine

Is mechanically clean and wholesome

Beef Extract

Of highest concentrated strength

Everybody Sells Them

Swift and Company, Chicago

HANDBOOK FOR 1899

PRAYER MEETING TOPICS, with helpful subdivisions and carefully arranged missionary topics.
DAILY BIBLE READINGS, centering around the Ten Commandments and the two Great Commandments.

These Bible readings are compiled by the editor who arranged last year's series, which proved so popular with the constituency of *The Congregationalist* and which, with other excellences of the Handbook, largely increased its circulation over previous years.

RELIGIOUS AND DENOMINATIONAL INFORMATION.

DR. FAIRBAIRN'S PORTRAIT—the preacher before the coming International Council.

The Congregationalist's Handbook has as usual a beautifully embellished cover
WITHOUT ADVERTISING DEVICE

and with blank space on the back for printing local church matter.

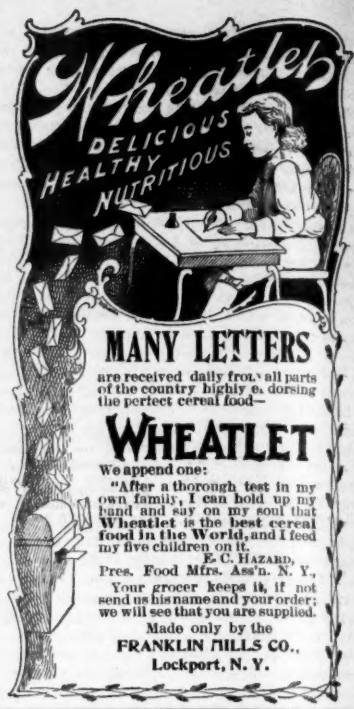
Price, 100 Copies, postpaid, \$1.25.

Single Copies, 4 cts.; 25 copies, 30 cts.; 50 copies, 75 cts.; 75 copies, \$1.00.

Each subscriber of this paper may receive one copy of the Handbook free by sending to this office a postal card request with full address.

Address HANDBOOK, The Congregationalist,

14 Beacon Street, Boston.



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DELICIOUS
HEALTHY
NUTRITIOUS

MANY LETTERS
are received daily from all parts of the country highly endorsing the perfect cereal food—

WHEATLET

We append one:
"After a thorough test in my own family, I can hold up my hand and say on my soul that Wheatlet is the best cereal food in the world, and I feed my five children on it."
E. C. HAZARD,
Pres. Food Mfrs. Ass'n. N. Y.
Your grocer keeps it. If not send us name and your order; we will see that you are supplied.
Made only by the
FRANKLIN MILLS CO.,
Lockport, N. Y.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AM. MCALL ASSO. Miss Edith Stearns, Treas., The Charioteer, Boston.

CENTRAL CONGREGATIONAL CHURCH, West Ellis St., Atlanta, Ga. If pastors will write, visitors to the city will receive a hearty welcome. Frank E. Jenkins, pastor.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Box, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

THE AMERICAN TRACT SOCIETY furnishes Christian workers with gospel literature in many forms and in many languages. Contributions are greatly needed for its vast colporteur work among immigrants, in the army and navy, and in the neglected regions of the South and West. Headquarters at 10 East 23d St., New York. Louis Tag, treasurer. Gifts from northern and eastern New England should be sent to the Boston depository, 64 Bromfield St., Boston. Rev. George H. Cate, district secretary; R. F. Cummings, agent.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STITT, Secretary.
W. O. STURGEON, Treasurer.

THE AMERICAN BIBLE SOCIETY. Sunday schools and Young People's Societies now looking for exercises appropriate for an Easter Concert should address Rev. A. E. Colton, Bible House, Bromfield St., Boston, Mass. He will send free, to those desiring, programs and material for a New Concert Exercise—recitations, dialogues, songs, etc., of new and stirring interest. The American Bible Society, with new secretaries, new presses, new policies and recently cheapened Bibles, has greater opportunity for usefulness than ever. It supplies missions at home and abroad with Scriptures in 97 languages. 9,000 Testaments were last month given to the Zulu and Marahall Island missions of the American Board at an expense of \$2,560.

The Massachusetts General Association and the American Council, at their last meetings, urged the churches to send contributions to the Bible Society. Special work in Cuba, Porto Rico and the Philippines for Bible work needs special help. The Field Secretary for Massachusetts, Rev. A. E. Colton, has made 250 addresses in this State. Correspond with him in regard to addresses, "World Wide Bible Work," 75 Stereoscopic Views, "Bullets and Bibles" or "Heroes of the Colportage."

CHURCH BELLS AND PEALS

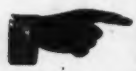
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SWEETER, MORE DURABLE, LOWER PRICES
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Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**



CHURCH CARPETS

AT MANUFACTURERS' PRICES.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.
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Biographical

REV. J. CLEMENT FRENCH

Rev. J. Clement French, D. D., who died at his home in Newark, N. J., Feb. 14, aged sixty-seven years, was born at Barre, Vt. He graduated at Williams College in 1853, and at Union Seminary, and entered the Congregational ministry as pastor of the Central Church, Brooklyn, N. Y., where he remained fourteen years. After a period of travel he entered the Presbyterian ministry, in which he has since remained. His funeral was attended by his life-long friend, Dr. E. P. Ingersoll.

HON. LEWIS MILLER

Mr. Miller died last Friday in New York city, after a surgical operation at the Post-Graduate Hospital. As a wealthy manufacturer of agricultural implements he has long been known widely, but far more widely as a leader in Sunday school work. His home was in Akron, O., and the Sunday school rooms connected with the Methodist church in that city were planned by him. The building became known as a model throughout the country, and many others have been patterned after it.

Mr. Miller was the originator of the Chautauqua Assembly, which was started on the shores of Chautauqua Lake, N. Y., in 1874. Dr. J. H. Vincent was associated with him, and they developed what was originally a Sunday school assembly into the Chautauqua idea, which has become a potent factor in popular education. Mr. Miller has been president of the Chautauqua Assembly since its beginning. He was president of the International Sunday School Association for three years. He was a very able business man, a kind and courteous gentleman and a generous and devoted Christian. He leaves five sons and three daughters. One son was killed in battle last summer at Las Quasimas, and two others are now in Cuba. His oldest daughter is the wife of Thomas A. Edison, the famous inventor.

Sentimental regard for pledges which ought never to have been made and for the political freedom of native races incapable of self-government have now given place to rational ideas of conquest and of moral responsibility for the welfare of subject races. The truth has been learned that no nation is justified in invading a semi-civilized or barbarous country unless it is fully prepared to remain and to do good work for humanity and progress. Otherwise it would do better to stay out altogether. One leader may take a broad and another a narrow view of British interests and obligations, but the trend of public opinion runs steadily in the direction of reason and moral responsibility.—I. N. F., London Correspondent New York Tribune.

THE announcement of the Harvard Divinity School appears in another column. A strong point is made of the fellowships offered to the graduates of theological schools.

THE Travelers Insurance Company have just issued their annual statement, which will be found in another column of this issue. The statement is a full one, and shows a good increase of business.

BESIDES containing less sugar and more casein (cheese) than mother's milk, cow's milk has this important difference: its casein is much more difficult to digest. Mellin's Food not only corrects the proportions, but modifies the casein and makes it more digestible.

WASHINGTON TOURS, \$23, including side trip to Mount Vernon and Alexandria, under the personally conducted tourist system of the Pennsylvania Railroad, leaving Boston Jan. 23, Feb. 6 and 27, March 13 and 27, April 3, 10 and 24. Seven days, Boston, \$23; New York, \$17. Side trip to Old Point Comfort. Itinerary of D. N. Bell, tourist agent, 205 Washington Street, Boston.

BROWN'S Bronchial Troches
(Made only by John I. Brown & Son, Boston.)
give instant relief in
Hoarseness

Can You Be Convinced THAT EUCALOL CURES CATARRH?

Our advertisements have proved convincing to thousands of fair-minded men and women in every walk of life—clergymen, lawyers, doctors, teachers and business men have been open to conviction, and now endorse Eucalol Treatment.



Sir Morell Mackenzie says:
"Moisture of the mucous membrane of the nose is as essential to the sense of smell as that of the tongue is to taste."

Are you afflicted and STILL skeptical? Send us your name and address, and let us prove that EUCALOL does heal and does cure. If you are afflicted we know that EUCALOL will cure you! Don't delay—write today for our

Guarantee Trial Offer:

In order to prove the curative power of Eucalol and our confidence in it, we will gladly send to any reputable person, upon receipt of 75c., a complete treatment, with full directions, charges prepaid. If at the end of one month it has not benefited you, return it and your money will be returned at once.

Cleanliness is the first essential in the treatment of catarrh, the first symptom of which is stuffiness, sense of smell and taste blunted, and breathing through the mouth becomes necessary; dry mucous crusts form and have a tendency to become fetid. The only scientific treatment is an antiseptic wash to remove these crusts and the accumulated mucus, and the application of the antiseptic Eucalol Emollient. Dry air, vapor fumes, smoke, medicated air and cocaine preparations relieve temporarily and aggravate the disease. Did you ever hear of a physician treating catarrh with such means? The Eucalol Treatment antiseptically cleanses the nasal passage, and applies the healing antiseptic Eucalol Emollient.

We refer to Bradstreet's or Dun's Commercial Agencies as to our standing. We are anxious for every one subject to catarrh and cold in the head to try the Eucalol Treatment.

THE EUCALOL COMPANY, Downing Building, 109 Fulton St., New York.
Eucalol Emollient Cures Cold in the Head, 25c.



No. 717 Canopy-Top Surrey, with double fenders. Price, complete, with harness all around, storm apron, sunshade, lamps and pole or shafts, \$65; as good as sells for \$100.

double harness suitable to all the above vehicles and heavy team use.

SEND FOR LARGE FREE CATALOGUE.

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WHY NOT SAVE IT?

When it comes to buying a vehicle of any kind you may just as well save all the money in the transaction above the manufacturer's price. No need to pay added commissions and expenses of traveling salesmen, middlemen, dealers, agents, etc.

WE HAVE NO AGENTS but sell direct from our factory at wholesale prices. We are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively.

IN VEHICLES WE MAKE

Rockaways, Surreys, Traps, Phaetons, Stanhopes, Driving Wagons, Top Buggies, Open and Top Road Wagons, Spring Wagons, Delivery Wagons, Milk Wagons and Waggonettes. In harness we make either single



No. 717—Single Surrey harness, good as sells for \$75

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SHORT, COMPREHENSIVE, POPULAR.

The New Free Church Catechism

Just issued in England by a representative committee of eight evangelical denominations.

Handbook Series No. 23. Price, 4 cts.; 100 copies, \$1.25.

Address THE CONGREGATIONALIST,

14 Beacon Street, Boston.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 5-11. The Gates of Zion. Ps. 87: 1-7; 100: 1-5.

In passing from the Jewish to the Christian ideas of religion we have gained much, but possibly we are in danger of losing certain attitudes of mind which nourish faith. To the devout Jew the holy city, its splendid traditions, the temple and all the ceremonial associated therewith meant a vast deal. To it they made long pilgrimages; thither they brought sacrifices; there they communed with their God more intimately than they were able to do in less sacred places. To us a meeting house for Christian worship possesses no very great significance. It does not seem essential to our Christian life. We have learned that God is everywhere. We are told that there need be no dividing line between the spiritual and the secular. We can go to church and prayer meeting if we please and get good from the services, but if we are detained for any reason, trivial or important, we can find in our homes or elsewhere sources of spiritual refreshment.

It quite surprises us when we hear that on cold winter mornings the Roman Catholic churches, even before daybreak, are often filled with throngs of earnest worshipers. We admire their devotion but we think them somewhat superstitious, and are glad that our free Protestant faith imposes no such regimen upon us. But cannot a Protestant Christian love the sanctuary and avail himself of the helps heavenward which it furnishes? Is the place where he first stood up before men and confessed his Master not holy ground? Is he not glad and eager to take upon his lips the hymns through which Christians for long generations have voiced their gratitude and their penitence? Has he risen to such an exalted spiritual mood that he does not need the external helps and symbols which most faithful and growing Christians have found indispensable?

There is a place for the institutional side of our religion. The services of worship, the opportunities of the Sunday school, the gatherings for prayer, the social assemblies where we meet our fellow-Christians—all these are meant to be tributary to our personal growth. A man is to be pitied who does not associate some uplifting spiritual experience with some church large or small where he was thrilled to his inmost heart by the message from the pulpit, by the music or by the sight of the table spread with the emblems of our Lord's death. Certainly the best Christians are those who do thus depend upon the aids that come through the ordinary associations of church life and labor.

The gates of Zion would perhaps mean more to us if we brought as the Jews of old did the best of our own substance to offer unto the Lord. The reason why the church as an institution means so little to so many persons today is that they are not willing to help support it and make it through their gifts an agent for doing Christ's work in the world. It is good to praise God in the sanctuary on Sunday but our praises are more sincere and acceptable when they are accompanied by the dedication of ourselves and our possessions to God.

WHY ATTEND THE DETROIT CONVENTION

Rev. Nehemiah Boynton, D. D., writes with characteristic fervor to C. E. young people about the next great international convention to be held July 8-10 in Detroit. Here are portions of his letter, which is being generally circulated:

Well, my dear Bay State friend, why not? That is the prime as well as the previous question. On you rests the burden of responsibility for the answer. It is certain to be a great, grand, glorious conclave of Christian enjoyment, enthusiasm and endeavor. It will in some respects be unique; the purpose is to make it memorable in the history of our wonderful movement.

Have you ever sniffed the air of the Interior? Why not fill your Massachusetts lungs with Michigan air this summer? Have you ever felt the pulse and drive and stir of the busy life of this interior country? You will certainly think that you are quaffing the elixir of the fountain of perpetual youth.

Our life is not a better life than that of the old Bay State; it is a different life, and one who has never tasted it does not know America! When I was called from Boston to my noble church in Detroit, Dr. Edward E. Hale said this to me: "My friend, I am sorry you are to leave Boston. And now, having said that, let me add I am glad you are going. I say to my boys that they can live where they please in America, but they must first go a thousand miles from Boston and stay a while, to be delivered from the delusion that there are only two streets in the world—State and Beacon." The warmth of those words is still in my heart, and the truth of them is a growing conviction. You must see our beautiful city for yourself, with her broad avenues shaded with wide-spreading trees, her noble public buildings, her elegant homes, her mighty river and her park, which has not its superior on this continent. You must experience our open-handed, democratic hospitality. We can offer in Detroit the best illustration of true Western life without the crudity of the frontier, yet with enough of the suggestion of it to impart a relish, without the snobbishness of the shabby genteel and with the exquisite courtesies of the best American society. Kipling spent a couple of weeks on a man-of-war and came ashore to say, "Men live there"; if the poet had visited Detroit he would have said of our city, "Men live there!"

Why not come and see this splendid city, verily the home of men? A twenty-two hours' ride from Boston brings you here. Take your dinner in Boston and breakfast the next morning at our fine hotel. Come by way of Montreal, if you like, and enjoy a day's ride on the wonderful St. Lawrence. Come by Niagara Falls and see the most wonderful natural phenomenon in the world. We need you. Come and let us see the glistening glory of your fine ideal. Come with your earnest and balanced faith, your assured confidence, your quick sense of responsibility. Come with your Christian life, not more fervid than our own, but perhaps more symmetrical, and let us together inspire and instruct each other concerning the things of the kingdom.

Christian Endeavor will find Detroit grateful for the honor of being host, and alive to every desire and need of her guests. Christian Endeavor will find in Detroit a convention of purpose, of power and practicability. All will be welcomed, but there will be a special warmth in the handgrasp extended to the New England delegations, for there are a great many New England children here.

**Babies
Thrive On It.**

**Gail Borden
Eagle Brand
Condensed Milk.**

**LITTLE BOOK "INFANT
HEALTH" SENT FREE,
Should be in Every House.**

**N.Y. CONDENSED MILK CO.
NEW YORK.**

Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose.

Somatose is a Perfect Food, Tonic and Restorative. It contains the nourishing elements of meat. Prepared for invalids and dyspeptics and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbrenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbrenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

SOFTENED EYES Dr. ISAAC THOMPSON'S EYE WATER



**THE SINGER MANUFACTURING CO.
OFFICES ALL OVER THE WORLD.**

In and Around Boston

A Summer School of Theology

Harvard University's academic and scientific summer schools have prospered so that it has been thought opportune to utilize the divinity school just as other departments of the university have been utilized, in order that the maximum of service may be rendered to the largest number of seekers for wisdom. To this end arrangements have been made for a school of theology next summer from July 5-21. Courses in the Old Testament, church history and theology have been arranged, with supplementary conferences and lectures, open to all—men and women alike—who pay the moderate tuition fee. Prof. C. C. Everett of Harvard is to lecture on *The Ideal Elements of Religion*, Prof. William N. Clarke of Colgate University on *The Doctrine of God*, President Hyde of Bowdoin College on *The Transformation of Human Character under Divine Influence* and Prof. George H. Palmer of Harvard on *Ethics and Religion*. Professors C. H. Toy and D. G. Lyon of Harvard, H. G. Mitchell of Boston University and George F. Moore of Andover Seminary will lecture on Old Testament History and Literature, and Professors Platner and Ropes of Harvard, A. C. McGiffert of Union Seminary and A. V. G. Allen of the Episcopal Theological School, Cambridge, on *The Development from Primitive to Catholic Christianity*. Professors Charles Elliot Norton and Josiah Royce and Rev. Dr. George A. Gordon are to give lectures also. With the resources of a great university back of it, its libraries and museums accessible and freely at the disposal of students, and with the co-operation of such experts from other institutions as have been called in for the first year's work, it would seem safe to prophesy that this experiment will succeed, as it deserves to. The aim of the school, as set forth by its projectors, "is to provide a place where clergymen and divinity students may gather for the study of subjects which have intrinsic and current theological interest and where they may feel the inspiration which comes from direct contact with the best and most recent results of modern scholarship." Nor is it improbable that teachers of the Bible and of history and philosophy in schools and colleges and teachers in advanced classes in Sunday schools will find the school attractive and rewarding. Certainly any one who can appraise the relative attainments of American scholars must admit that a remarkably strong corps of teachers has been secured for the opening term of the school. Other information respecting this school may be obtained from Rev. Robert S. Morison, Divinity Library, Cambridge.

Local Pulpits

Dr. Gordon at the Old South gave the first of his Lenten lectures on the general subject, *God's Armor for God's Soldier*, the specific topic for last Sunday evening being *The Girdle of Truth*. At Central the vesper service included selections from Mendelssohn's oratorio, *St. Paul*. Dr. Thomas at Harvard Church, Brookline, preached a rousing missionary sermon in the morning and the annual collection for the American Board was taken. It is not often that pastors travel more than 700 miles for the sake of exchanging pulpits, as was the case last week, with the result that Dr. Nehemiah Boynton preached at Eliot Church, Newton, while Dr. Davis addressed his former people of the Old First, Detroit. The approach of Washington's Birthday was recognized by a patriotic service at Prospect Street Church, Cambridge, while Dr. C. H. Beale's topics at Immanuel were *The Religious Development of Lincoln and Loyalty*. A service in the interest of Hampton Institute was held at Trinity, Dr. Donald presiding, with addresses by Dr. A. E. Winship, Prof. Kelly Miller (a Negro from Howard University), and Prin. H. B. Frissell of Hampton. The last-named speaker stated that the institute needs

\$30,000 for improvements on the library and on a hall for girls. About half the congregation were Negroes.

Temperance Teaching in the Public Schools

The attendance at the Ministers' Meeting on Monday was unusually large. Dr. Willard Scott of Worcester presented a very suggestive paper on *The Newer Feeling for Jesus*. It discussed the person of Christ from the point of view of humanity, showing that the growing conception of him as a perfect man, under limitations such as we experience, has brought him nearer to men and made his presence more powerful and precious to bring us to God than ever before. The discussion of this paper, which undoubtedly would have been participated in by many, was prevented by the introduction of discussion of a bill now before the Massachusetts legislature looking to the enforcement by means of penalties of a certain amount of teaching on the subject of temperance in the public schools. Mrs. Alice Freeman Palmer made an address opposing the bill. She stated that all the members of the State Board of Education, of which she is a member, earnestly oppose the bill, that it would work against the cause of temperance, that it would change the board into a State constabulary and would require the appropriation of a considerable sum of money for its enforcement. Dr. A. H. Plumb advocated the bill, urging that similar bills had become laws in other States and were working well. Mr. S. T. Dutton, superintendent of schools in Brookline, said that the bill was contrary to the highest view of religion and justice, and was opposed by nearly all of the teachers in the State. A meeting of over 100 superintendents of schools last Friday unanimously voted against it. Dr. C. L. Morgan called attention to the fact that the bill was drafted by a committee of the State Association of Congregational Churches, of which he is chairman. He believed that non-enforcement of the present law was due to the absence of penalty.

Continued on page 286.

Bright's Disease and Diabetes in Life Insurance.

Thousands of men are now in danger from these diseases without knowing it. This is not an alarmist claim, but a serious and provable fact. Year after year the number of men who are terrified by learning, on applying for life insurance, that they are victims is enormous. They had had no hint of their condition until the rigid examination revealed it.

This stealthiness is the terrible feature of these diseases. Unseen and unfelt, save for a few slight symptoms (headaches, backaches, heaviness in small of back, sense of weariness, irritation of kidneys or bladder) in Bright's Disease. In Diabetes an over-amount of urine is passed, and thirst is increased (both so slightly as to almost defy detection); or a nervous, run down condition. A uremic condition is generally a forerunner of the more serious conditions, and is equally dangerous. They take deeper and deeper hold, and they seldom are detected until they are beyond the power of present-day physicians. To most men the announcement of their condition comes as a death warrant.

Yet these diseases are curable. The Tompkins Corbin Co.'s Bright's Disease Cure and their Diabetes Remedy (two distinct medicines) have brought radical and permanent cure to a host of cases for whom the best physicians could do nothing. The patients have been mainly persons of culture and education. Their testimony makes doubt impossible, and they feel it their duty to tell others how they were rescued from the very grave by the Tompkins Corbin treatment.

Our single aim is that persons afflicted or threatened with these diseases will investigate our claims. We have nothing to conceal. We have seen and we know that our treatment offers the sufferer a hope that can be found nowhere else in the world.

For any who fear these diseases and will send us four ounces of their urine by express, prepaid, we will make a careful and exact analysis free of charge, and either put their mind at rest, or put them in the way of recovery.

We wish that every afflicted one might have a copy of our book of cures. Every record therein is authentic.

Dr. Tompkins gives his personal attention to every case, and Mr. J. W. Corbin to management. TOMPKINS CORBIN CO., 1300 Broadway, New York.

Dr. Isaac Thompson's Eye Water

A True Modifier

Cow's milk is not constituted like mother's milk, and for infant feeding contains too much casein (cheese) and not enough carbohydrates (milk sugar), therefore it needs modification. This is what Mellin's Food is for, to modify milk. Mellin's Food is a true modifier; it prevents the casein from becoming a solid mass in the stomach thereby inducing colic; it furnishes carbohydrates and phosphatic salts, and makes milk like mother's milk.

Mellin's Food

I am raising my baby on Mellin's Food. When she was 3 weeks old our friends thought we could not raise her. We commenced using Mellin's Food and she is now 3 months old, weighs 15 pounds, a lovely, cheerful and healthy child. We feel we owe her present condition to Mellin's Food and we take pleasure in recommending it to all mothers. Mrs. E. E. Levia, Marion, Ind.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

Continued from page 285.

Other statutes concerning education had penal attachments. Both Dr. Plumb and Dr. Morgan stated that the bill as sent abroad over the State had been hastily prepared, was being amended in important particulars, and that the amended bill would soon be published. It seemed as though further discussion of the bill might properly wait till it appears in a form satisfactory to its projectors.

A New Pastor for Shawmut

Farewells and words of welcome are being mingled at Shawmut these days. The council for the dismissal of Dr. Barton met last Tuesday, and he is receiving from his parishioners various social attentions this week prior to his departure next week for Chicago. On Sunday his morning theme was the divine doctrine of expansion applied to the church in general, and to Shawmut in particular, as well as to the nation. The committee on pastoral supply has worked diligently, and all paths seemed to lead straight to Rev. W. T. McElveen of Brooklyn, who preached at Shawmut last week Sunday and was unanimously chosen to the pastorate at a meeting of the church last Friday evening. Mr. McElveen is a native of New York, studied at the college of the city of New York, at Yale and at Union Theological Seminary. His first pastorate was over the North New York Church, whence he went in 1896 to the New England Congregational Church in Brooklyn. He is thirty-one years old, a man of fine physical presence and of easy and forceful address. He has taken vigorous part in moral and civic reform movements in New York city. He comes to Boston with the warmest encomiums from those who know him well.

Wherever the pain may be,
there is the place for

Allcock's POROUS PLASTERS

They never fail to perform
their work quickly and effec-
tually, and, more than that,
they do their work while you
do yours.

Beware of the many imi-
tations made to sell on the
reputation of "Allcock's."
When you buy Allcock's
you obtain absolutely the
best plaster made.

CHEMISTS AND PHYSICIANS
TESTIFY TO THE ABSOLUTE PURITY OF



**SLADE'S
SPICES.**
A. S. Gray, M.D. of New
York, says in the American
Journal of Health:
"The most searching
analysis of SLADE'S
SPICES but demon-
strates their excellence
and absolute purity,
and condiments sold
under their brand are
eminently worthy of
praise from every phy-
sician and health physi-
cian in the land." Insist
on having Slade's Spices.

D. & L. SLADE CO., BOSTON, MASS.

Weekly Register

Calls

CHILD, E. P., formerly of Anita, Io., to Harlan.
DE MOTT, Geo. C., Ticonderoga, N. Y., to West Win-
field.
DUNNELL, A. Frederic, Central Ch., Bath, Me., accepts
call of Calvinistic Ch., Fitchburg, Mass.
DUTTON, John M., recently of Newtonville, Mass., to
Newport, Vt. Accepts.
EDWARDS, Rosine M., Hillyard, Wn., to remain
another year. Declines.
GORDON, Dempster D., Olivet, Mich., accepts call to
Grass Lake.
HALBERSLEEN, Henry C., Irvington, Neb., to Ex-
eter. Accepts, and has begun work.
HALL, Archibald M., Taylor Ch., New Haven, Ct., to
Vergennes, Vt.
JACOBS, Wm. J., Penfield, O., to Boulevard Ch., De-
troit, Mich.
JONES, Fred'k V., to remain another year at Reno, Nev.
McELVEEN, Wm. T., New England Ch., Brooklyn, to
Shawmut Ch., Boston. Accepts.
MARSH, Alfred F., recently of Fairfield, Io., to Hite-
man, and also to La Harpe, Ill. Accepts the former,
his family remaining at Fairfield.
MASON, John R., recently of Andrews, Ind., to Cove-
nant Ch., Indianapolis. Accepts and has begun work.
MATHES, Geo. F., Pacific Sem. and Crockett, Cal., to
Ferra, Accepts.
MATHEWS, S. Sherburne, Hahover St. Ch., Milwaukee,
Wis., accepts call to Westfield Ch., Danielson, Ct.
MOFFATT, T. Aird, Grace Ch., Chicago, Ill., accepts
call to People's Ch., Buffalo, N. Y.
NEALE, Robt. (Pres.), recently of Osborne, Kan., ac-
cepts call to Huntington, Ore.
NEWCOMB, Edward H., Richmond, Me., accepts call
to Bethany Ch., South Portland.
RUGE, L. H., recently of Medford, Okl., to El Reno.
Accepts.
SMALL, Chas. H., Hudson, O., accepts call to First Ch.,
Springfield, to begin April 1.
WESTPHAL, Louis W., Clio, Mich., to Wayland and
Bradley.
WILLIAMS, W. Tyrer, formerly of Downs, Kan., to
Lenora and Gaylord. Accepts.
YORK, Burt L., Yale Sem., to Roxbury, Ct.

Ordinations and Installations

CUTLER, Fred'k M., f. Armour, S. D. Feb. 8. Sermon,
Rev. J. H. Olmstead; other parts, Rev. Messrs. J. M.
Bates, Jas. Davies and W. H. Thral.
FERGUSON, Frank P., f. Alexandria, Minn., Feb. 14.
Parts by Rev. Messrs. I. B. Tracy, W. H. Medlar,
G. E. Smith, F. A. Sumner, W. J. Brown.
HACKER, M. Claude, f. Jewell Junction, Io., Feb. 7.
Sermon, Rev. C. Boardman; other parts, Rev.
Messrs. T. O. Douglass, J. W. Ferner and G. W. Tingle.

Resignations

BRADINE, A., Milton, N. S.
HILDRETH, Homer W., Albany, Vt.
HORNE, John R., Jr., Bartlett, N. H., to take effect
April 1.
JONES, Trevor C., Pittsford, Mich.
LONGFELLOW, Chas. H., La Canada, Cal.
REYNOLDS, Amesbury L., West Adrian, Mich.
SCOLEN, Richard, Garendon, Vt.
SKINNER, Edward, Valley Falls, Kan.
WILLIAMS, Harry T., Watertown, S. D.

Dismissals

BACON, Wm. A., Washington Street Ch., Beverly,
Mass., Feb. 15.

Stated Supplies

ALDEN, E. H., at Tunbridge, Vt., until spring.
ATWOOD, C. B., at Simonsville, Vt., in connection with
Peru.
DEBEVOISE, Gabriel H., Keene, N. H., at Westminster,
Vt.

Miscellaneous

ANDERSON, Asher, was given a largely attended re-
ception by First Ch., Meriden, Ct., on the ninth anni-
versary of his installation.
AUSTIN, J. M., and his wife, Sheffield, N. B., were re-
cently visited by a large number of their people, who
left behind valuable gifts.
BEARD, Wm. S., has been presented with a gold watch
by his people of Durham, N. B.
EWING, G. Henry, missionary of the A. B. C. F. M. in
Pootung, China, whose support has been assumed
by the Hammond St. Ch., Bangor, Me., f which he
was a member during his missionary course, is a son of
Rev. E. C. Ewing, pastor of Maple St. Ch., Danvers,
Mass.
GRANT, John H., Meriden, Ct., was tendered a reception
by the C. E. Society of Center Ch. on his birth-
day, Feb. 10. The S. S. superintendent presented
him a sum of money as a token from his people.
MARTIN, Wm. C., Roxbury, Mass., with his bride, was
given a reception on his recent return from a few
days' absence, during which he was married, in
Derby, Ct. His people gave him a full dining-room
set.
NIMS, Granville W., pastor at Walton, N. Y., recently
held three conferences at the manse attended by about
500 of his people. He was also encouraged by re-
ceiving a testimonial of \$176 at the close of the 18th
year of his pastorate.
PHILLIPS, Geo. W., and his wife entertained the Rut-
land Co. Association at its annual meeting, Feb. 14.
After an interesting program the host and hostess
were presented with an onyx and gold table as a
token of appreciation.
POOR, Wm. G., who recently resigned at First Ch.,
Keene, N. H., has just recovered from a severe at-
tack of grip, complicated with malaria.
SMILEY, Jas. D., and his wife, received over \$80 from
their people of So. Britain, Ok., at a recent reception.

RELIEVES every sort of bleeding—Pond's Extract.
Do not be imposed upon by weak imitations.

CURIOUS CABINETWORK.—If any of our readers
have occasion to visit the warerooms of the Paine
Furniture Company on Canal Street, let them ask
to see some of the recent designs which this house
have in their department of custom cabinetwork.
Some of the pieces are very ingenious. Stairway
bookcases, wall closets, inclosed sideboards, con-
versation chairs, etc., may be seen in all man-
ner of new shapes and styles, and the prices for
such ordered work are but little more than the cost
of ordinary furniture.

EATS WHAT HE LIKES.—"I have been troubled with
dyspepsia, began taking Hood's Sarsaparilla and I
can now eat almost anything I wish. I was also troubled
with catarrh and could not breathe through my nostrils.
Since taking Hood's Sarsaparilla I have been relieved."
MRS. F. GERTRUDE NYE, P. O. Box 51, River Point,
R. I.

HOOD'S PILLS are the only pills to take with Hood's
Sarsaparilla. 25c.

DANGER IN SODA.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place
and indispensable in the kitchen and for
cooking and washing purposes, but it was
never intended for a medicine, and people
who use it as such will some day regret it.

We refer to the common use of soda to
relieve heartburn or sour stomach, a
habit which thousands of people practice
almost daily, and one which is fraught
with danger; moreover the soda only
gives temporary relief and in the end the
stomach trouble gets worse and worse.

The soda acts as a mechanical irritant
to the walls of the stomach and bowels
and cases are on record where it accum-
ulated in the intestines, causing death by
inflammation or peritonitis.

Dr. Harlandson recommends as the
safest and surest cure for sour stomach
(acid dyspepsia) an excellent preparation
sold by druggists under the name of
Stuart's Dyspepsia Tablets. These tablets
are large 20 grain lozenges, very pleasant
to taste and contain the natural acids,
peptones and digestive elements essential
to good digestion, and when taken after
meals they digest the food perfectly and
promptly before it has time to ferment,
sour and poison the blood and nervous
system.

Dr. Wuerth states that he invariably
uses Stuart's Dyspepsia Tablets in all
cases of stomach derangements and finds
them a certain cure not only for sour
stomach, but by promptly digesting the
food they create a healthy appetite, in-
crease flesh and strengthen the action of
the heart and liver. They are not a ca-
thartic, but intended only for stomach
diseases and weakness and will be found
reliable in any stomach trouble except
cancer of the stomach. All druggists sell
Stuart's Dyspepsia Tablets at 50c. per
package.

A little book describing all forms of
stomach weakness and their cure mailed
free by addressing the F. A. Stuart Co.
of Marshall, Mich.

BRIDGE'S FOOD

Always Reliable and Recommended by
Physicians as the most perfect substitute for
mothers' milk; a sure preventive for cholera-
infantum, and valuable for dyspepsia and
convalescents. The Mass. Medical Journal
says: "The future has yet to produce a bet-
ter food than Bridge's." In cans 25 cts., 50 cts.,
\$1.00 and \$1.25. Send for free sample to

WOOLRICH & CO., Palmer, Mass.

HOOPING-COUGH CROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without
internal medicine. Proprietors, W. EDWARD & SONS,
Queen Victoria St., London, England. Wholesale of
E. Fougere & Co., 30 North William St., N. Y.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated
Watch, also a Chain and Charm for selling
14 doz. Packages of Blaine at 10 cents each.
Send your full address by return mail and
we will forward the Blaine, post-paid, and
a large Premium List. No money required.
BLAINE CO., Box 3, Concord Junction, Mass.

DR. ISAAC THOMPSON'S EYE WATER

The Business Outlook

The general tone among merchants and manufacturers is one of extreme hopefulness. Spring trade is opening in excellent shape and promises better than for many seasons past. The damage by the blizzard in the West, Northeast and Northwest has been exaggerated. In the South the oat crop probably has suffered severely, while the wheat crop has escaped. The great storm, of course, checked the distribution of goods, but the movement has been resumed and considerable activity is noted in nearly all sections of the country.

In the East there is increasing activity in dry-goods, especially cottons. Dress woollens have been in better call and also for men's wear woollens there is quite a respectable demand for fall delivery. Wool has ruled quiet, but it is learned here that large transactions in foreign wools are pending. The situation in iron and steel continues very strong, with prices firm and in many lines tending upwards. Boots and shoes are also moving well, while leather keeps strong. Exports of wheat have been smaller owing to the interruption of navigation by the storm.

In the security markets there was a most buoyant tone last week, nearly the entire list scoring a substantial advance. Burlington, under reiterated rumors of refunding its bonds, led the advance movement last week, selling above 149½. The tape certainly indicates that some sort of scheme is coming out with regard to Burlington. In Boston the great speculation in copper stocks continues without abatement. It is said that the announcement of the big Standard Oil copper combination will be made now in a very short time.

Home Missionary Fund

Mrs. J. W. Whitaker, Arlington.....	\$10.00
A Friend, New London, Ct.....	3 00
S. E. Wheeler, Pomona, Cal.....	3 00
John W. Coffin, Newburyport.....	4 00
A Friend.....	5 00
Rev. J. W. Norris, Churchville, N. Y.....	1 00
Mrs. S. J. Sinclair, Elliot, Me.....	2 00

The writer of this letter will be on our Home Missionary list for 1899.

CALIFORNIA.

Your kindness in sending us *The Congregationalist* during 1898 is, I assure you, greatly appreciated. It is not only a most welcome, but a genuinely helpful visitor. No paper received is more highly prized or eagerly sought after by the members of our family. Would gladly remit the subscription price, but cannot now. Expenses of much sickness leave little from a home missionary's stipend. Again thanking you, and hoping its regular visits may continue, I am,

Clubbing Rates.

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*.

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.00
St. Nicholas.....	2.50
Scribner's Magazine.....	2.50
Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
Harper's Round Table.....	.90
American Kitchen Magazine.....	.75

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

BULGARIA.—This Turkish province, originally settled by the Finns, is now inhabited by a mixture of the Finnish, Russian, Turkish and Tartar people. The men of Bulgaria formerly wore a short open jacket over a loose blouse and a garment greatly resembling a full divided skirt buckled at the knee. Their legs were swathed with folds of flannel. The women wore skirts above the ankle and a loose cloth coat over a bodice. Their headdress was a small stiff cap ornamented with gold or silver coins. The current issue of the *Singer National Costume Series* represents a family of Bulgarian peasants, the women appearing in the ancient style of dress, but the man in a more modern costume. Bulgarian women are experts in the art of embroidery, the rules governing harmonious color and design having been passed from mother to daughter for generations. The most marvelous art stitching and embroidery can be accomplished on *Singer* sewing machines; copies of the finest paintings are made with wonderful fidelity; intricate patterns of lace and embroidery are reproduced with much less labor and with a finer finish than can possibly be accomplished by hand.

DO YOU WANT TO BE WELL AND STRONG LIKE ME?

Then Use Dr. Greene's Nervura — It Gave Me Health and Strength.

Beauty is the dower the gift is priceless. lies in having a clear and vivacity of expression who are in good health. are gradually but surely beauty? Their health



Dr. Greene's Nervura Gave Me Back My Health. It Will Give You Health and Strength if you Use It.

which nature bestows upon woman, and Most women can be beautiful, for beauty complexion, velvety skin, brilliant eyes, attributes common to all women. How many women there are today who losing their priceless possession of has become poor, they are run down, they feel weak and nervous, have headache, poor appetite, indigestion, biliousness, constipation, kidney or liver trouble, back-ache, or some other difficulty, which is surely sapping their health and strength and ruining their beauty. At this season, Spring Dribility is woman's worst enemy.

A woman's first duty is to regain and maintain her health and beauty. If she gets back her health, beauty will surely follow, for beauty depends entirely on good health. The great health-giver and beautifier for women is Dr. Greene's Nervura blood and nerve remedy, for nothing in the world so surely and quickly restores lost health, gives strength and vigor to the nerves, purifies and enriches the blood, and makes women strong and well as Dr. Greene's Nervura. It clears the complexion of that dark, sallow, pale look, removes eruptions, blackheads and humors, makes the skin velvety and glowing with rosy color, the eyes brilliant, the lips red, imparting a full, round contour to face and form.

Above all it banishes melancholy and restores the lively spirits, vivacity, light, elastic step and exuberant life, energy and enjoyment which constitute happiness to women. Dr. Greene's Nervura does all this because it makes weak women strong and sick women well, and thus prevents them from growing old before their time. It makes them look young and feel young, for it braces women up as nothing else in the world can. Try Dr. Greene's Nervura; you will never regret it. Use it now, for you certainly need a spring remedy, and Dr. Greene's Nervura blood and nerve remedy is the best of all spring medicines.

In taking Dr. Greene's Nervura you are using the wonderful prescription and discovery of a famous physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who is the most successful physician in curing all forms of nervous and chronic diseases, and who can be consulted without charge, in regard to any case, personally or by letter.



Whooping Cough, Croup, Asthma, Colds

Hundreds of thousands of mothers use Vapo-Cresolene. Do You? Cresolene cures Whooping Cough every time; stops Croup almost immediately, and if used at once will cure a cold before any complications can arise. I. N. Love, M.D., of St. Louis, says: "I have instructed every family under my direction to secure it." Mrs. Ballington Booth, says: "I recommend that no family where there are young children should be without it." W. R. Chickester, M.D., of New York, says: "As a vehicle for disinfecting purposes Cresolene is immediately successful." Anthony Comstock, says: "Malignant Diphtheria in my house; Cresolene used; cases recovered in two weeks; no others were affected." Descriptive booklet with testimonials free. Sold by all druggists.

VAPO-CRESOLENE CO., 68 Wall St., New York. Schieffelin & Co., New York, U. S. Agents.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN *The Congregationalist*, Vol. 20th, No. 17th, 24th.

"DON'T HIDE YOUR LIGHT UNDER A BUSHEL." THAT'S JUST WHY WE TALK ABOUT . . .

SAPOLIO

AND PREMIUMS.—FACTORY TO FAMILY The Larkin idea fully explained in beautiful free booklet. Free sample soap if mention this publication.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

WILLIAMS'
**JERSEY
 CREAM**
 TOILET SOAP

CAREFULLY
 MEDICATED.

Its continued use
 will result in
**A CLEAR and
 BRILLIANT
 COMPLEXION.**

Sample Cake mailed
 to any address upon
 receipt of Two Cents.

Full-Sized Cake 15 cents.
 ADDRESS DEPT. G.
 THE J. B. WILLIAMS COMPANY.
 Glastonbury, Conn.



THIS BEAUTIFUL PICTURE TO EVERY
 READER OF THE CONGREGATIONALIST FREE

I WILL SEND
FREE

this beautiful panel picture in colors to every reader, upon receipt of 25 B. T. Babbitt's Best Soap wrapper trade-marks, or ten 1776 Soap Powder trade-marks, or the coupons found in the cans of B. T. Babbitt's Best Baking Powder. Inclose two cent stamp for postage. I also have a series of 18 beautiful ARTISTS' PROOF ETCHINGS and numerous colored panels. These pictures are 14x28, and are obtainable at any time. A complete catalogue will be sent free upon application, if a two-cent stamp is inclosed. No advertising matter is printed on any of these pictures.



PET OF THE HOUSEHOLD.
 Colored Panel 14x28.

B. T. BABBITT'S BEST SOAP.

B. T. BABBITT'S SOAP POWDER.

B. T. BABBITT'S BEST BAKING POWDER.

Address "Dept. G.," P. O. Box 2,917, New York City.

For Both **25** For Both
cents



SALT.



PEPPER.

If you are looking for a **Great Bargain** in Fine Silverware never heard of before and that will astonish you, here is one of the **Greatest Bargains** ever offered by any reliable Manufacturer. For 25 cents we send **Pre-paid Both the Salt and Pepper Shakers**. They are Quadruple Coin Silver Plated. Warranted to wear ten years. Finely engraved and useful as well as ornamental to any table rich or poor. If on receipt of the same you do not think or find them the **Greatest Bargain** you ever have seen or heard of, return them at once to us and we will refund you your money. We have been doing business in Chicago since 1863. Any Bank or Express Company can tell you our standard. **Our Bargain Silverware Catalogue Sent Free.**

I. R. LEONARD MFG. CO.,
 152-153 Michigan Ave., Chicago.

In about the
 same time that
 it takes a streak
 of lightning to
 flash across the
 sky,

POND'S EXTRACT

will relieve your
 pain, no matter
 where it is.

Pond's Extract cures Chil-
 blains, Frostbites, Catarrh,
 Sore Throat, Bronchitis, Sore
 Chest, Coughs and Colds.

AVOID SUBSTITUTES.